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The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOL. XXIV, NO. 10.—WHOLE NUMBER 1207.

JOHN HECKER, PROPRIETOR. NEW-YORK, MAY 6, 1854. { AT NO. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

In TRINITY CHURCH..........at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH.......... 8½ " 5 "
CHURCH OF THE NATIVITY.......... 9 A. M.
CHURCH OF THE ANNUNCIATION.......... 8 "
[Sunday services, 10½ A. M. and 3½ P. M.
CHURCH OF THE HOLY COMMUNION.......... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]
ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR, 8½ A.M.
CHURCH OF THE TRANSFIGURATION......½ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY APOSTLES.......... 9 "
CHURCH OF THE HOLY INNOCENTS.......... 9 "
On Saints' days and other Festivals, 2d service 11 "
ST. LUKE'S CHURCH, Brooklyn.......... 8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS.......... 9 A. M.
ST. MARY'S CHURCH, Brooklyn,.......at 5½ P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR MAY.

7. Third Sunday after Easter.
14. Fourth Sunday after Easter.
21. Fifth Sunday after Easter: Rogation Sunday.
22, 23, 24. } Rogation Days.
25. HOLY THURSDAY, OR THE ASCENSION OF OUR LORD JESUS CHRIST. [Proper Psalms instead of the Psalms for the Day.]
28. Sunday after Ascension Day.

JUNE.

4. WHITSUNDAY. [Proper Psalms instead of the Psalms for the day of the month.]
5. Tuesday in Whitsun Week.
6. Tuesday in Whitsun Week.
7. Ember Day.
9. Ember Day.
10. Ember Day.
11. TRINITY SUNDAY. St. Barnabas the Apostle.
18. First Sunday after Trinity.
24. The Nativity of St. John the Baptist.
25. Second Sunday after Trinity.
29. St. Peter the Apostle.

THE CHURCH AT HOME.

JOURNALS OF GENERAL CONVENTION.—There being no provision for the pre-payment of the postage on the Journals, the undersigned regrets that many of the clergy will receive their copies through the mail at a very high rate of postage. Into several of the Dioceses where there is a great centre of distribution, with which all parts of the State have constant intercourse, and to which the great express lines are known to extend, he has ventured to forward the entire supply for the clergy in one great bundle, addressed to the Bishops, or to some bookseller friendly to our Church, and to request local notice to be given accordingly, that so the several persons entitled may secure their Journals at trifling expense, though with some additional delay.

M. A. DE WOLFE HOWE,
Sec. of House of Clerical and Lay Deputies.

New York.—The Annual Meeting of the Seamen's City Missionary Society was held last Sunday evening in the church of the Ascension, the Rt. Rev. the Provisional Bishop presiding. After religious services, the Report of the Committee was read by the Rev. Mr. HALSEY. The sermon was preached by the Rev. Mr. COOKE, and a large collection was taken in aid of the cause. The following is an abstract of the Report:

That there were in the city two small places of worship for seamen, one on the North River and the other on the East; but that these were altogether insufficient for the requirements of this class of persons, in order to afford them any useful relief, or to carry through any extended reformation. That the missionary on the East River side had held 96 services during the past year at Coenties slip, and he trusted much good had been effected. In that mission he had baptized 106 persons, six of whom were adults; 9 converted, 16 confirmed. Attended 17 funerals, and married 21 couples. He had distributed 17,000 volumes of books, 100 Bibles, 150 prayer-books, 27,000 pages of tracts, 37,000 bound volumes of religious instruction. On the North River side there were two services in church every Sunday, and one on Wednesday during Lent, and every day during Passion Week. There was also a school and lecture-room established there. He had distributed 27 Bibles, confirmed 17, attended 10 funerals, and 18 marriages.

To sailors leaving the port of New-York, 305 bibles had been distributed, with 305 prayer-books, 300 bound volumes of religious instructions, and 4,000 tracts. The report spoke in very laudatory terms of the Seaman's Boarding-house established in Greenwich-street, at which 750 sailors had been reformed during the past year. Eighteen of those had been sent there from the station-houses, fifteen picked up drunk in the street, sixty-four taken care of during illness, and ten interred. During the last year there had been deposited with the managers $9,685 43 by sailors, to send home to their families; and, during the last four years, during which time the house had been in existence, $18,440 had, by the instrumentality of this Home, been sent to the seamen's wives and children.

The Young Men's Society, which was established more than eleven years since, for affording aid to the seamen, had contributed $1,122 to the funds of the Society; $2,400 had been received from the executors of the late Capt. S. M. THOMPSON; and $1,000 devised by the late JOHN NOBLE.

The Report spoke in high terms of the exertions which were making at St. John, New-Brunswick, and at Portland, Me., for the relief of the sailor, and stated that the Society had it in contemplation to erect a large house in New-York, for the reception and protection of seamen. That such were the hardships of the sailor's life, that it was calculated the average life in this avocation was eleven and a half years. The Report concluded by a hope that the public would aid the Society in carrying out their benevolent intentions.

WE ARE TRULY glad to learn the good thing that was done at the church of the Transfiguration in this city last Sunday morning. A special collection, it seems, was taken for parochial purposes, and the offerings amounted to *twenty-six hundred dollars*. They came from within the parish entirely, being the avails of our Ladies' industry, and the free-will offerings of the congregation. Their object was, the liquidating the floating debt on the church, buildings and organ, together with making some provision for a number of free sittings. The offerings reduced the debt to nineteen hundred dollars.

Connecticut.—Between the 9th and 22d of April, inclusive, the Rt. Rev. the Assistant Bishop confirmed as follows: St. Paul's, New Haven, *fourteen;* Mission chapel, New Haven, *thirty-eight;* St. James', Westville, *one;* Trinity, New Haven, *eleven;* St. James', Fair Haven, *seven;* Trinity, Branford, *six;* St. John's, Hartford, *fourteen;* St. Mark's, New Britain, *six;* St. Peter's, Milford, *four;* Christ church, Stratford, *six;* Christ church, Westport, *fourteen;* Emmanuel, Weston, *eleven;* St. Matthew's, Wilton, *eight:* in all, 140.

THE REV. MR. WASHBURN, formerly rector of the church at Newburyport, Mass., and lately a voyager in China, has entered upon his duties as rector of St. John's, Hartford. We congratulate both pastor and people on the well-assorted connection. If any thing can recompense them the loss of such a man as Mr. COXE, it is the having such a man as Mr. WASHBURN to succeed him. Long and happy may the union be!

Western New York.—The Rt. Rev. the Bishop of the Diocese held an ordination in St. John's church, Canandaigua, on Sunday the 23d ult., admitting Mr. ROBERT HORWOOD, lately a Methodist minister, to the order of Deacons, and the Rev. GEORGE T. RIDER to the Priesthood. The candidates were presented by the Rev. Dr. METCALF; the Rev. Mr. GILLESPIE joining in the laying on of hands, and also preaching the sermon. The Rev. Mr. RIDER is rector of the parish. In the afternoon of the same day, the Bishop held a confirmation in the church, giving the sacred rite to *thirty-three* persons.

ON WEDNESDAY the 19th, the cornerstone of Christ church, Lockport, was laid by the Rev. Mr. STARKEY, rector of the parish. Several clergymen were present and assisting in the services, and among them the Rev. Dr. LEE, of Rochester, who delivered an address on the subject of Christian Foundations. The church is to be built of stone, somewhat similar to that of the Holy Innocents, at Albany; the whole inside work to be of butternut oiled. The plans were furnished by Messrs. WILLS & DUDLEY, of New York.

New Jersey.—On Wednesday, April 26, the Bishop laid the cornerstone of St. Philip's (African) church, in Newark, and made the address. There were present the Rev. Messrs. JOSHUA SMITH, the Missionary, ROSE, LOWELL, HOFFMAN, DOANE, LEACH (of the Diocese of Missouri), and BERRY (of the Cape Palmas Mission).

Pennsylvania.—The *Banner* understands that a lot on Broad street, north of Girard avenue, has lately been purchased, upon which a new church is to be built, at a cost of $30,000.

THE RT. REV. THE BISHOP of the Diocese has lately confirmed as follows: Grace church, Philadelphia, *nineteen;* St. Luke's, *twenty-five;* St. Paul's, *twenty-six;* Nativity, *twenty-four;* St. James', *fourteen;* St. Mark's, *twenty-nine;* St. Andrew's, *twenty-one;* Emmanuel, *nineteen;* church of our Saviour, *thirteen;* Trinity, West Chester, *eight;* St. David's, Manayunk, *twenty:* in all, 218.

Maryland.—The Rt. Rev. the Bishop of the Diocese visited St. Stephen's church, Baltimore, on Sunday the 23d ult., and confirmed *eighteen* persons; also preaching, and addressing the candidates.

THE BALTIMORE City Missionary Committee held their quarterly meeting, on Tuesday the 18th, the Bishop presiding. Reports were read by the three missionaries, giving accounts of their operations in their respective districts. In these reports are detailed events of most interesting character, exhibiting the labours of the missionaries in searching out the poor and destitute, and relieving their pressing necessities. The proceedings of the meeting indicated more active and energetic exertions on the part of the committee, which is formed under the canons of the Convention of the diocese for missionary purposes.

The *Banner of the Cross*, from which the above items are taken, adds the following interesting particular:

A Vestry has been organized in the southern part of Baltimore city, under the title of "The Vestry of the Church of the Messiah." This body has elected the Rev. ALEXANDER D. JONES rector of the church, and mainly through his exertions, a building has been erected in Barre street, for the accommodation of the congregation. The building is thirty-five feet front by forty-five feet deep, and is one of the most comfortable little places of worship in the city. The present building is intended only for temporary use, and with the view of extending operations by the erection of a larger and more commodious one in that growing section of the city. It is proposed that twelve gentlemen associate themselves together for the purpose of securing a lot in the vincity for the occupancy of the larger building. It is desirable that the lot should be secured at an early date, as the price of land is rapidly advancing in that part of the city. It is ardently hoped that the enterprise may prove successful.

THE EDIFICE of St. Paul's parish, Baltimore, took fire on the morning of Saturday the 29th ult. The building seems to have been pretty thoroughly disposed of, as it is said that all the wood-work was burnt out, and the steeple and bell brought to the ground, before the fire could be mastered.

Florida.—Between the 11th of February and the 12th of March, the Rt. Rev. the Bishop of the Diocese confirmed *seven* persons in St. Luke's, Marianna; *four* in Trinity, St. Augustine; and *three* at the Methodist meeting-house, Oceola. Within the same period, he baptized *five* infants, and administered the LORD's Supper *four* times.

Kentucky.—A correspondent of the *Church Journal*, who has recently made a visit to Shelby College, at Shelbyville, writes that this institution is beginning, after a long series of struggles, to give signs of prosperity, and promises to be a most valuable auxiliary to the Church in Kentucky. He adds the following curious information:

A valuable Theological Library is kept here, which we hope will some day prove of great service to Divinity Students.

In the course of my visit, an intelligent friend who, at spare hours, is fond of turning over the leaves of some of these ancient treasures, made a little discovery which it may be worth while to mention. He had been reading a work of CHARLES BUTLER'S, entitled "*Horæ Biblicæ*,"—being a series of notes on the history of the Bibles, or sacred books, of the Jews and Christians. Among other rare books, Mr. BUTLER speaks of the famous London Polyglot, printed in 1653, in six corpulent volumes, and edited by Dr. BRYAN WALTON, afterwards Bishop of Chester. BUTLER remarks that some have stated that WALTON'S Polyglot had "a double dedication, one to *the Protector*, the other to CHARLES *the Second;*—this double dedication has been strongly denied, and Mr. CLARKE observes that so far is a double dedication from the truth, that the work has no dedication at all."

Mr. BUTLER goes on to say that this is the case with all the copies which have fallen under his observation, but that "such a dedication may have been inserted in the copy presented by WALTON to the King, and in a few more copies." Now it happens, somewhat strangely, that here in the library of Shelby College, in the backwoods of Kentucky, there is a very superior copy of WALTON'S Polyglot, and on four folio pages, as large as life, *is* a dedication to CHARLES *the Second*, "*Defender of the Faith!*"

This copy of the Polyglot contains some of those "*pasted leaves*," which BUTLER so minutely describes, and the curious, by turning to his book, can find out what is under them. The differences between the old leaves and the new are singular enough.

Missouri.—A correspondent of the *Church Journal* writes the following from St. Louis, on the 17th of April:

The Rt. Rev. Bishop HAWKS visited St. John's church, St. Louis, on Palm Sunday, 11th inst., in the afternoon, and administered the Apostolic rite of Confirmation to a class of *sixteen* persons. The attendance was very large. The candidates presented were almost all quite youthful, and the females were habited in white. This being the first visitation held in the parish since the consecration of the church by the Bishop, in August last, the services were deeply interesting. Evening Prayer was read as far as the Creed by the rector assisted in the Lessons by the Rev J. T. WORTHINGTON, of Illinois; and the remainder by the Rev. D. G. ESTES, officiating in Christ church, St. Louis. The Bishop delivered an able and most interesting address to the candidates and congregation assembled, in reference to the distinctive system of religious training practiced in the church.

On Good Friday, 14th inst., the Bishop visited Christ church, St. Louis, recently under his own pastoral care, then in the care of the Rev. D. G. ESTES; and confirmed *eighteen* persons, most of whom were again the natural fruits of the parish growth. The Bishop addressed the candidates at length in his usual felicitous manner.

Michigan.—The *Gospel Messenger* gives the following from this Diocese: we scarce know whether there be in it more matter of joy, or more of grief:

During the past year, five new churches have been nearly completed and made ready for consecration, and several others have been enlarged and improved. *Ten* additional missionaries are now needed, and others could be usefully employed. In Detroit, the churches already established are so overflowing, that it is thought at least two others, if erected, would immediately be filled.

THE CHURCH ABROAD.

England.—The Queen, after consultation with the Archbishop of CANTERBURY, fixed upon Wednesday, the 26th ult., as the day of Humiliation and Public Prayer, on account of the War with Russia. The following was the Proclamation issued:

Saturday, April 15.

BY THE QUEEN.—A PROCLAMATION, FOR A DAY OF GENERAL HUMILIATION AND PRAYER.

VICTORIA R.

We, taking into our most serious consideration the just and necessary war in which we are engaged, and putting our trust in Almighty GOD that he will graciously bless our arms both by sea and land, have resolved, and do, by and with the advice of our Privy Council, hereby command that a public day of humiliation and prayer be observed throughout those parts of our United Kingdom called England and Ireland on Wednesday, the 26th day of April instant, that so both we and our people may humble ourselves before Almighty GOD, in order to obtain pardon of our sins, and in the most devout and solemn manner send up our prayers and supplications to the Divine Majesty, imploring His blessing and assistance on our arms for the restoration of peace to us and our dominions; and we do strictly charge and command that the said day be reverently and devoutly observed by all our loving subjects in England and Ireland, as they tender the favour of Almighty GOD, and would avoid His wrath and indignation; and, for the better and more orderly solemnizing the same, we have given directions to the most reverend the Archbishops and the right reverend the Bishops of England and Ireland to compose a form of prayer suitable to this occasion, to be used in all churches, chapels, and places of public worship, and to take care the same be timely dispersed throughout their respective dioceses.

Given at our Court at Windsor this 15th day of April, in the year of our LORD 1854, and in the 17th year of our reign.

GOD SAVE THE QUEEN.

The *Gazette* also contains a similar Proclamation, for the day of general humiliation and prayer in Scotland.

THE PAPERS state that the Duke of BEAUFORT, who has recently succeeded to the title and estates, has announced his intention of disposing by auction of the ecclesiastical benefices in his gift. The benefices offered for sale are the vicarage of Monmouth, the vicarage of St. Thomas's, Monmouth, the vicarage of Mayn, the vicarage of Redchurch, the rectory of Lansoy, the rectory of Gwernesney, the vicarage of Monkswood, the incumbency of Lanischen, the incumbency of Trelleckgrange, the incumbency of Chapel-hill, and the incumbency of St. Awan's. Church property of this description is generally estimated as worth about ten years' purchase, upon which calculation his Grace will net about £15,000 by the sale.

WE ARE GLAD to learn that the friends of the Bishop of NEW ZEALAND are now daily expecting his arrival at Southampton by the *Commodore*, which was to sail from Auckland, in New Zealand, about Christmas last. The Bishop will be accompanied by Mrs. SELWYN, and his second son, and will take up his residence for the present with his father, W. SELWYN, Esq., Q. C., at Richmond. It is understood that his lordship will remain in England probably till the end of the year, and then return to his distant diocese. During the Bishop's absence the affairs of the diocese will be transacted by Archdeacon ABRAHAM.

AT THE April meeting of the Society for Promoting Christian Knowledge, the undermentioned members were proposed for election on the 2d of May, as the tract committee for the year ensuing:—The Revs. T. AINGER, R. W. BROWNE, C. W. EDMONSTONE, RICHARD HARVEY, W. G. HUMPHRY, Dr. JELF, and J. THOMAS. At the same meeting, rule 10, prohibiting the circulation of books and tracts not on the catalogue of the society by district committees, was rescinded. A grant of £1,000 was voted towards the mission at Delhi, and £600 towards the spiritual wants of Cuddapah.

THE Bishop of OXFORD has consecrated a new church at Sandhurst.

THE Archbishop of YORK has consecrated the church of St. Thomas at Brightside.

THE old parish church of Brighton has just been restored at an expense of £5,000, as a memorial to the late Duke of WELLINGTON.

A SPECIAL Chapter of Salisbury Cathedral was summoned for the 15th ult., to receive the Queen's recommendation in favour of the Rev. WALTER KERR HAMILTON, M. A., for the vacant see.

THE *Evening Journal* gives the following interesting particulars of the See of Salisbury:—

The Rev. WALTER KERR HAMILTON, who has been nominated to the vacant bishopric of Salisbury, will be the thirty-third prelate who has had the episcopal supervision of that see. Amongst the most distinguished men who have held the bishopric are JEWELL, ABBOTT, BURNETT, HONDLEY, SHERLOCK, SHUTE BARRINGTON, and FISHER. The see was founded about the year 705. It was at first seated at Sherborne, with jurisdiction over what now constitutes the new sees of Salisbury, Bristol, Wells, and Exeter. The two latter were separated from Sherborne and created into district bishoprics in 905. Subsequently another diocese was partitioned off from the remains of the Sherborne diocese, and the combined see was shortly afterwards removed to Salisbury. As a security against the Danes it was once more removed to the fortified hill of Old Sarum, but it was ultimately restored by Bishop POORE to New Sarum, or Salisbury, where it has since remained. The Bishop is *virtute officii* provincial precentor of Canterbury, and used formerly to hold the office of Chancellor of the order of the Garter, but the latter is now annexed to the bishopric of Oxford. The new bishop will be consecrated so soon as he is elected by the dean and chapter, and has "kissed hands" on his appointment.

THE PROJECT for the removal of a large number of the London churches, which has been revived and of which we gave some account not long since, has resulted in the introduction of a Bill into Parliament under the particular patronage of Lord HARROWBY. The *English Churchman* thus refers to it:—

The Church Building Acts Amendment Bill in the House of Lords (which provides for the union of Benefices and removal of Churches not required) has been referred to a Select Committee, after a brief but interesting debate. The bill is to be general in its application, and no churches are specified as to be removed. We are glad to see this, for we cannot help thinking there are but few churches where the Clergy might not, by energetic efforts, so improve the Services as to secure a congregation sufficient to justify the continuance of their churches. We would suggest that one of our best city churches should be rearranged, with open (*free*) seats instead of pews, and that some special pains should be taken to make the Services more attractive. We should then see whether they would have congregations of half-dozens. If we have a long and expensive war, it may happen that many of the city people will return to live at their place of business, especially if, as seems not unlikely, the smoke nuisance be got rid of. There are also some signs that we may adopt the practice of building houses in "*flats*," whereby there will be accommodation for an increased population. With an improved drainage, a supply of better water, and the absence of smoke, the city may present much greater attractions as a place of residence; especially if the middle classes should be forced, or led, to adopt a more simple and consistent style of living (and dressing).

THE *Evening Journal* has the following account of the project for a new Bishopric of Perth, Western Australia:

Dr. SHORT, Bishop of Adelaide, who is at present in England, is making arrangements for the establishment of a new bishopric in Western Australia, the seat of which shall be at Perth. His lordship states that it is now more than twelve years since the establishment of this see was recommended by the archbishop and bishops of the United Church of England and Ireland, assembled at Lambeth Palace. The reasons which then commended the proposal to the support of the Church still remain in full force, while additional weight has been given to them by the fact that Western Australia has since been declared a penal colony. More than 2,000 convicts have already been transported thither. Many civilians and millitary officers, with their families, sent out to superintend the convict establishment, have made the colony their place of residence, while the increase of commerce necessarily adds to the population. The number of clergy at present officiating in various stations is nine. Two more are immediately wanted, one for the convict depot at Fremantle, and the other for the district of Vasse. On the expiration of their penal probation, the "exiles" settle in different parts of the colony, and villages have been formed of military pensioners. From Albany, at King George's Sound, to Champion Bay, on the north-west, there is a coast line of more than 500 miles, along which there are various settlements, and Cape Lewin is to be doubled; while in the interior, along the whole course of the Avon and the Swan, there are townships of settlers, or convict depots. From Port Adelaide in South Australia to Champion Bay, the distance by sea is 1,500 miles. In South Australia alone the bishop has to visit stations and townships from the borders of Victoria, 300 miles east of Adelaide, to others 250 miles north in the direction of Lake Torrens, besides those on the banks of the Murray, now opened up by steam navigation for many hundred miles; and further, the settlement of Port Lincoln, 200 miles west by sea from Adelaide, where there is the interesting native mission under Archdeacon BLAGEON WALE. Under these circumstances the bishop contends that it is impossible for one prelate properly to superintend the ecclesiastical and spiritual concerns of two colonies so extensive and so distinct. He states that the Society for the Propagation of the Gospel has appropriated out of its Jubilee Fund £3,000 towards the endowment of a see at Perth, and that the Society for Promoting Christian Knowledge will make a liberal grant to the same purpose. A sum of about £5,000, added to the contributions of the two societies, would provide a moderate endowment, and with the sanction of the Government, there could easily be found a zealous clergyman willing to take charge in the capacity of bishop of the proposed diocese, so important from its geographical position, and so interesting from the great experiment of convict reformation, now being carried on within its limits.

A PUBLIC MEETING has been recently held for the purpose of increasing the funds at the disposal of Bishop GOBAT. The Earl of SHAFTESBURY was in the chair; and was supported by the Marquess of CHOLMONDELEY, Earl of HARROWBY, Sir R. H. INGLIS, Bishop CARR, Professor DONALDSON, Captain TROTTER, Captain GIBERNE, the Rev. H. VENN, Sir T. D. ACLAND, Bart., M. P., Admiral HARCOURT, Sir E. N. BUXTON, Bart., Mr. COLQUHOUN, the Rev. Dr. MARSH, Dr. YATES, &c. The meeting passed resolutions expressive of their confidence in Bishop GOBAT (whom the Chairman characterized as at once a saint and a sage), and of their sense of the increased importance given to the Anglican Church in Jerusalem by the recognition of the rights of conscience by the Sultan, and the spirit of inquiry now pervading all classes in the East.

Ireland.—The Rev. Dr. GRIFFIN, Bishop of Limerick has been enthroned in the Cathedral of St. Mary's. The ceremony was long and interesting, and was witnessed by a very numerous congregation.

THE WORLD ABROAD.

England.—Once upon a time it was the fashion among nations to settle their quarrels with a word and a blow, with a chance of the blow falling first. Now-a-days, diplomacy must first expend its profuse verbosity, exhaust its magazine of quibbles and technicalities, and move by its tedious and fulsome forms, ere we can settle the simple alternative of peace or war. Then come the tedious "preparations" for war, which are so immense that the huge forces move to action with all the slowness that a reluctant war policy could desire. War has been staring Europe in the face for a year past, and now, when determined beyond peradventure, the blow falls with consistent tardiness, and the belligerents seem to be forever going to war without much prospect of getting to work. The war news this week is unimportant, and the home news of no greater interest. The Easter holidays had passed over much as usual, and Parliament was not in session. The Lord Mayor of London had entertained Lords PALMERSTON and JOHN RUSSELL, and Sir HAMILTON SEYMOUR, the late minister to the Court of Russia. Speeches were made, but they contained nothing of importance.

THE STRIKE movement has extended to Stockport, a large manufacturing place. From ten to twelve thousand operatives have ceased to work.

IT IS STATED that on the 17th ult. copies of a treaty of alliance, offensive and defensive, were exchanged between France and England. Lord RAGLAN had left for Marseilles.

Austria and Prussia.—The German Powers have not yet declared themselves, and their characteristic vacillation defies all prediction as to their ultimate position. The treaty of alliance between them appears not yet to have been ratified, and it is not easy to say what will be its conditions. A correspondent of the *London Times* writes, "No one for a moment doubts that if the Four Powers act in concert, the Emperor NICHOLAS must speedily yield; but apprehensions are felt for the future. 'If by our armed intervention we save the rest of Europe from the evils of a prolonged war, *can we count on their assistance should Russia seek to be revenged on us at a future period?*" is a question which is continually put. *It is believed that the Emperor of the French has already given tranquilizing assurances on this point, and if such is the case, the British Government might, perhaps, consider it advisable to imitate his example.* Since the publication of the secret correspondence between England and Russia, the feeling of Austria towards the former Power has evidently improved, and the moment appears particularly favourable for the re-establishment of the intimate relations which so long subsisted between the two nations. The intentions of this Government become more and more pronounced."

Russia and Turkey.—There is nothing to record concerning the principals in the great strife, save the progress of the war. Activity appears to be increasing in the operations on the Danube. All along its line, skirmishes are frequent, and often of a serious character, involving considerable loss of life. Eight thousand Russians attempted to storm Rassova, but were repulsed. The Turks had crossed the Danube at Simnitza. It was regarded as certain that OMAR PASHA would not incur the hazard of a great battle until the allies should be in force in his rear. That would soon be the case, as the English and French were arriving daily from Malta and Toulon. To the 7th inst., MUSTAPHA PASHA was master of Tschernawoda and Kustendje, to the North of Trajan's Wall, and stood with his main force of 50,000 at Karrassa, on the south side of that defence, and about midway between the Danube and the Black Sea. OMAR had been in personal consultation with MUSTAPHA, and a division of the fleets were supporting his right wing. The Russians had appeared before both Tschernawoda and Kustendje, but in small force. They continued to make constant reconnoissances between Rassova and Silistria, but not attempting any serious movement. The cannonade of Giurgevo from Rustchuk was recommenced on April 2. According to accounts current in Bucharest, the Turks were accumulating bridge materials at points opposite the mouths of the Schyl, the Aluta, at Rustchuk, and between Tsaritsa and Silistria.

Kalafat is again full of men, the present garrison numbering 40,000. A correspondent writing from within the walls, date March 31, says the Turks would advance from the shelter of the fortress, in about ten days, as they were only waiting for the grass to spring as forage for their horses. The Turish camp was healthy; provisions were abundant. On the 6th of April the Anglo-French declaration of war against Russia was read to the troops at Kalafat, and was saluted with a hundred salvos of artillery and three rounds of musketry. The news of the declaration of war created immense excitement at Bucharest, and in consequence Baron BUDBERG, the Russian Governor of the Danubian Provinces, had ordered all persons connected with the diplomatic agencies of the Western Powers, to quit the Principalities within eight days.

From the Baltic we have news of the capture of the first Russian prizes by a vessel of the English fleet. The British frigate *Tribune* took five Russian vessels, laden with articles contraband of War, and were on their way to a Russian port in the Gulf of Finland. NAPIER'S fleet now musters thirty-seven sail, carrying eighteen hundred guns, and over eighteen thousand men.

The Grand Duke CONSTANTINE has assumed command of the Russian fleet.

For The Churchman.

MR. EDITOR: Why has not at least *one* volume of Dr. PARKS' sermons been published? Few men in the Church were more in earnest, and he must have put on paper much that is worth preserving. That there may be no risk, let it be done by subscription. Open the books, and I have little doubt that the parochial clergy will soon send in names enough to justify the undertaking. The family would, of course, receive all the pecuniary benefit.

PRESBYTER.

For The Churchman.

New York, April 29th, 1854.

MR EDITOR: By giving publicity to the enclosed circular, you will aid a great and good work. As evidence of this, I need only to quote the following paragraph from a private letter, received this day from the devoted President of Nashotah Mission:

"Your kind favour of the 31st day of Lent reached me safely on Wednesday in Holy Week. . . . It is now one of the most trying seasons for the work we have in hand. Everything is very high, and to conduct such an Institution upon no other foundation than the free-will offerings of the faithful, gives room for both faith and patience to have their perfect work. We should utterly despair, if we were not well assured that the best interests of our country, the highest interest of our race, and the welfare of the Church of GOD are involved in the result. The present is dark for the Church, since both men and means are wanting,—if it were only means, we might hope that devoted men by labours and self-denial might meet the emergency,—as it is, we are here in the West less than GIDEON'S army, and our only hope is, that 'the LORD can save by few as well as by many.'"

Hoping that you will deem this communication, and the enclosed circular, worthy of being placed in your highly valuable and interesting paper, I am, with great respect, your obedient servant in CHRIST.

C. F. H.

NASHOTAH MISSION.

The Annual term, for '53-'54, of this Institution, the Theological Seminary of the Prot. Epis. Church, in the North-West, opened on Sept. 20th, 1853, with two Presbyters, two Deacons, fifteen candidates for Holy Orders, and thirteen young men preparing to become candidates. The fifteen candidates are in three regular, distinct classes—the senior, middle and junior classes. The senior class now numbering five, will all, if the Lord will, be presented for ordination on Trinity Sunday next.

The preparatory department has also three classes. To these six classes, the four clergy, assisted by three of the candidates, give three recitations daily. A very few have two recitations daily. The maximum time for a recitation is one hour.

It may be interesting to state our daily routine. At 7 A. M., a triangle, suspended from the branch of a hickory sapling, before the door of the Refectory, summons to breakfast; one of the clergy presides at the table. At 8 A. M., the bell calls some to recitation. At 9 A. M., the same bell, now in the 10th year of its duty, invites to morning prayer. At 10 A. M., and at 11 A. M., and at 12 M., the bell calls to various recitations. At 1 P. M., the triangle summons to dinner. From after dinner until 2½ P. M., the Library, now numbering 2,000 volumes, is open for all. At 2 1-2 P. M., the bell calls the students to labour upon the premises immediately around the humble buildings they occupy, either in in the garden or upon the wood. At 4 1-2 P. M., the labour hours close, and at 5 P. M., the bell calls to evening prayer.

Thus the day is divided by labour, study and prayer. The morning and evening sacrifice of praise and prayer, has been unceasing upon these hallowed grounds, for more than nine years.

The sole dependence of Nashotah, is the alms and offerings of the Church. By this seemingly uncertain dependence, twenty-one young men have been already added to the ministry. Since 1850 the following statistics will show what has been done year by year:

The annual term for '50-'51, opened in September, 1850, with ten candidates for Holy Orders and four preparing to become candidates. On Trinity Sunday, 1851, four were ordained.

The annual term for '51-'52, opened in September, 1851, with twelve candidates and seven preparatory students. On Trinity Sunday, 1852, two were ordained.

The annual term for '52-'53, opened in September, 1852, with fifteen candidates and thirteen preparing for candidateship. On Trinity Sunday, 1853, three were ordained.*

The very nature of our dependence prevents any Treasury or accumulated means, and forbids any debt. A moment's reflection will show, that to conduct such an Institution, to provide the students with everything but clothing, and even that in a great many instances, requires some means. The alms and offerings should be many to meet the daily and weekly wants, to sustain all the teachers and the taught. The wants of Nashotah are many, and not the least, her daily, constant needs.

These few words are printed to save the time of constant re-writing for the facts are those worthy of a place in every letter to the friends of Nashotah. This is the second annual statement set forth for the Church to read. May we not ask every one who peruses it to add his gift in aid of this great undertaking. He may rest well assured that as Nashotah has, and can have no other students but such as are preparing for the Holy Ministry, so his offering will be directly applied to the purpose of sending forth into this great North-Western Missionary field, workmen approved unto GOD, rightly dividing the Word of Truth.

AZEL D. COLE, Pres. of Nashotah Mission.

December 1st, 1853.

* Two more students have since been added making the present number *Thirty*.

BURIAL OF THE DEAD.—Happily for the health of coming generations, the public sentiment is now extensively awakened to the monstrous evil of burying the dead in cities. The alarm began in England, and precautions were taken against the increasing dangers from intramural interments, which had the good effect of rousing the attention of people in the compact cities of this country. When it is recollected that in a city with a population of 135,000 the average mortality is not far from sixty a week, and that, if the burials are all within the city, a mass of effluvia from decomposing animal matter must be diffused through the air to be inhaled by the living, it may well be imagined that the consequences must be injurious. Boston, very wisely, has taken a decided stand, and no burials are now made in the central parts of the city. It has long been the custom, both here and in neighbouring cities, to entomb under churches, which is infinitely worse than in grave-yards; but that, too, has been interdicited. A number of beautiful grounds for the use of the city, in the neighbourhood of Boston, of extended notoriety on account of their picturesque location and splendid artistical memorials of the dead, are accessible at all periods, and are more and more sought by all classes. There was a fear at one time that Mount Auburn would become objectionable on account of the multitude of tombs. A further multiplication of them is not permitted, and bodies are now consigned to the earth, where nature and common sense indicate they should be deposited. Thus the gases of the bodies are wafted away, and there is little to fear in regard to the stability of the public health in the vicinity of that cemetery. Burials in cities should be peremptorily denied by the city authorities, everywhere and under all circumstances.—*Boston Medical Journal.*

THE PARENT who would train up a child in the way he should go, must go in the way he would train up his child.

Imperfect in original

AGAINST A RICH MAN DESPISING POVERTY.

If well thou view'st us with no squinted eye,
  No partial judgment, thou wilt quickly rate
Thy wealth no richer than my poverty;
  My want no poorer than thy rich estate;
Our ends and births alike; in this, as I,
Poor thou wert born, and poor again shalt die.

My little fills my little-wishing mind;
  Thou, having more than much, yet seekest more:
Who seeks, still wishes what he seeks to find;
  Who wishes, wants; and whoso wants, is poor:
Then this must follow of necessity,
Poor are thy riches, rich my poverty.

Though still thou gett'st, yet is thy want not spent,
  But as thy wealth, so grows thy wealthy itch;
But with my little I have much content;
  Content hath all; and who hath all, is rich:
Then this in reason thou must needs confess,
If I have little, yet that thou hast less.

Whatever man possesses, God hath lent,
  And to His audit liable is ever,
To reckon how, and where, and when he spent;
  Then thus thou bragg'st thou art a great receiver:
Little my debt, when little is my store;
The more thou hast, thy debt still grows the more.

But seeing God Himself descended down
  T' enrich the poor with His rich poverty;
His meat, His house, His grave were not His own,
  Yet all is His from all eternity;
Let me be like my Head, whom I adore;
Be thou great, wealthy, I still base and poor.

—Phineas Fletcher.

COMMUNICATIONS.

For The Churchman.

CHRISTIAN NURTURING OF THE YOUNG.—No. 1.

Peculiarities in the personal character of St. Peter, while they often distinguished him for promptness and prominence in earnest protestations and acts of devotion to his Master, so did they also take, at times, a most unfortunate and discreditable direction—a peculiarly sinful one in his repeated treacherous denial of that Master. This probably led to our Saviour's so emphatically addressing to him the commission and instruction for pastoral fidelity, which is found in St. John, xxi. 15, 16, 17, and which belonged to the whole ministry of the Church. St. Peter had shown himself peculiarly liable to fall from his steadfastness, in an abuse of an ardent and zealous, to the purposes of a rash and impetuous, temperament. Hence our Lord's great earnestness in appealing to his love for Him, and impressing upon him, as an exercise of that love, the duty of feeding His "lambs" and His "sheep." The former term, as distinguished from the latter, and from the more general term flock, may be considered as denoting the young in faith, that is the newly converted, or the young in age among those who have become Christ's by the sacrament of admission into His Church. It is here taken in the latter sense, and furnishes a deeply interesting evidence of our blessed Lord's wise and beneficent care for the best interests of His Church and people. The seed should be sown in early life, if we would cherish a reasonable hope of seeing the fruits of knowledge, virtue, and piety. In the proper "nurture and admonition" of the young, consists the most promising means of securing, through the divine blessing, the spiritual prosperity of the Church, the true welfare of the country, the best interests of society, and the temporal and eternal happiness of individuals.

As a Christian pastor would prove his fidelity and love to his Lord, his regard for the flock committed to his care, and his conscientious devotion to the faithful discharge of his pastoral duties and responsibilities, he must be earnest and assiduous in feeding the lambs. The Church, in recognition of one of the clearest and most obvious of the obligations naturally attached to the pastoral office, makes this a part of those authoritative enactments to which her pastors are under a solemn vow of obedience. "The Minister of every Parish," she says, "shall diligently, upon Sundays, and Holy Days, or on some other convenient occasions, openly in the Church, instruct or examine as many children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism;" that is, the Church Catechism in the Prayer-Book.

The Church's care on this subject is shown in her requiring that this duty be discharged "*diligently*." She also requires that it include both *examination*, that is, seeing that the children can accurately recite the Catechism; and *instruction*, that is, *explaining* it in such wise as to be profitable to *children*. The requisition of this being done "*openly in the Church*" is important: first, because it is well, and may have a good influence on them through life, that their earliest religious learning and impressions be connected with the House of the Lord; and secondly, that parents, sponsors, and other friends of the children, and good Christians generally who feel the interest their religion requires in the lambs of Christ's flock, may enjoy the satisfaction of witnessing a pastoral function so fraught with blessing; and be themselves profited by the instructions given.*

That the conscientious pastor may be encouraged in his duties in this line, and the obligations of others therein faithfully discharged, the Church farther directs that "all Fathers, Mothers, Masters, and Mistresses, shall cause their Children, Servants, and Apprentices, who have not learned their Catechism, to come to the church at the time appointed, and obediently to hear, and to be ordered by, the Minister, until such time as they have learned all that is here appointed for them to learn"; that is, all that sound and comprehensive system of evangelical faith and duty, contained in the Church Catechism, in which the Minister is to examine and instruct them. This duty of those sustaining the above-mentioned relations to the children of his charge, is, of course, a fitting and most important subject of his pastoral counsels, exhortations, admonitions, and, if need be, reproof, in ministering among his people.

As evidence of our Church's anxiety on this momentous subject, the following is one of her oldest canons: "The ministers of this Church who have charge of parishes or cures, shall not only be diligent in instructing the children in the catechism, but shall also, by stated catechetical lectures and instruction, be diligent in informing the youth and others in the doctrines, constitution, and liturgy of the Church."

Here diligence in instructing the children in the catechism seems supposed to be an acknowledged duty under the higher authority of the rubric; and there is added to it a farther duty of like kind towards the *youth* and others. By "the youth" are undoubtedly meant young persons in the period of life intervening between childhood and man or womanhood. This is an age of very peculiar importance. It is that which is most powerfully assailed by the emissaries of error and sin. It seems impossible to over-estimate the blessing of its having continued to it, in specially adapted kind, the pastoral oversight and care which—"precept upon precept, precept upon precept, line upon line, line upon line, here a little, and there a little"—imparted to the child's mind the Church's sound and edifying instruction. "The doctrines of the Church" should be taught "the youth by stated catechetical lectures and instruction," because they are the doctrines of the Gospel, the only reliable foundation on which are to be built the pure faith, the sincere piety, and the genuine morality, which can carry youth safely to a manhood of settled virtuous and Christian character, and thus secure the purest happiness here, and the only sure hope of happiness hereafter. "The constitution and liturgy of the Church" are prescribed, not from attachment to sectarian peculiarities; but because of their conformity to the will of God revealed in the Bible, and because of the evidence, long before the Christian world, and daily strengthening, of their special adaptation to such form and exercise of outward religion as is most favourable to the pure and undefiled and efficient religion of the heart. There never was a time in which it was more seasonable than now, that the constraining love of Christ and His Gospel should lead to the careful instruction of the rising generation in the sound evangelical principles of the Catholic Church, as distinguished from the errors of popery, and of uncatholic protestantism; as a security from the tendency of both to the dark and degrading system of infidelity.

There is no department of the Church's operations and influence, especially in thickly-peopled communities, which it is of more importance to invest and animate with the missionary character, the duty of constant aggression upon the territory of error and sin, and of seeking out occasions of doing good, which God has impressed upon it, than this of bringing children to Christ. There is scarcely a parish church in the land, which, besides the children of the families there statedly attending, has not within its reach, and within the proper sphere of its influence, less favoured children who have none to lead them to the sanctuary, none to bring to them the blessings of religious instruction, none to draw them off from the road to infamy and ruin, which spreads its cursed lures in enticement of even the early steps of childhood; unless the Church, in her Master's name and spirit, and in discharge of the solemn obligation He has laid upon her, interposes in their behalf. To do this effectually, properly constituted and conducted Sunday Schools are her best and most efficient agents. Through them she is to carry the influence of the nurture and admonition of the Lord into the abodes of the destitute and the outcasts; and to "go out into the streets and lanes of the city," and "into the highways and hedges" of the country, and look for those whom she may bring unto Christ, that they may be saved through Him forever. Faithful and efficient agency of this kind, according to its means and opportunities, constitutes a Parish's best claim—whatever be its outward prosperity in numbers, intelligence, or wealth—to being, in a true Christian sense, a flourishing Parish, and a healthy and vigourous branch of "the True Vine"—such as "beareth fruit", as the Gospel would have it, and as the Great "Husbandman" requires.

This invaluable charity of Sunday Schools, viewed in the light of sound Christian principle, is a development, and a most important operation, of the system which, in all ages of the Church, has employed lay catechists in aid of the pastoral office. The scholars belong to the pastor as his catechumens, as lambs of his portion of Christ's flock. The teachers are catechists, aiding him in feeding those lambs. The Sunday School is his. Whatever special organization it may assume, should be with his consent and approbation. The instruction should be entirely by his authority, and its whole operation under his supervision and control. The teachers should gladly and willingly feel it a privilege to serve with and under their pastor in this work and labor of love, and be thus the means of preparing their pupils for his catechetical examination and instruction in the church.

Abuses of the Sunday School system have, it is well known, produced evils. For want of being governed by the principles of evangelical humility and order, they have been sources of trouble to pastors, and breaches in congregations. The writer does not intend to inflict upon himself the pain of dilating on this point. He introduces it merely for the sake of saying, that the principles of organization and operation to which he has referred, as they are of a truly Church character, and therefore evangelical and catholic; so, it is believed, will they, carried out in good faith, ward off the evils referred to, and draw down a blessing from on high.

The subject of the Christian nurturing of the young will, of course, afford ample material for farther enlargement.

B. T. O.

* The most gratifying testimony has often been borne to the profitable interest taken by the congregation generally in pastoral instructions connected with stated catechetical examinations of children.

For The Churchman.

PROFESSOR TURNER ON ROMANS, xv. 16, 17.*

Mr. Editor: With great respect for one of my quondam preceptors, I shall take the liberty of making a few remarks on his different notes on the passage above referred to.

In 1824 Dr. Turner published a small volume entitled "Notes on the Epistle to the Romans, intended to assist Students of Theology and others who read the Scriptures in the originals;" and in commenting on the word *Hierourgounta*, (xv. 16,) which in the received English version is rendered *ministering*, he said, "This word has been thought to prove the *real priestly* character of Christian Ministers; that they are *proper* ιερεις, and have *material* sacrifices to offer. It is by no means my intention to discuss this subject; I would barely remark, that if this be a fair inference, it is equally fair to conclude, that the Gentiles are a *proper* offering, (προσφορα) which I suppose no one will say." He then referred to the use of the word *Hiereis* (priests) by the "Fathers who are usually called Apostolical," affirming that it was "never applied" by them "to the Christian Ministry;" and concluded with, "The Apostle here uses figurative terms, derived from the Jews. Comp. Isaiah lxvi. 20."

In his late work on the Epistle to the Romans, Dr. Turner has the following note:

"The minister—ministering: These words do not express the full force of the original. The former, λεστουργόν, (*Leitourgon*) is indeed a general term denoting a person who performs public services whether civil or ecclesiastical, and both the noun and the corresponding verb are frequently used in the Septuagint of the priests and their services. The latter, ιερουργουντα (*Hierourgounta*) means nothing else than offering a sacrifice, acting as a priest. The whole declaration is a striking and beautiful figure. St. Paul represents himself as a Priest of Jesus Christ, acting in this capacity in respect to the Gospel for the benefit of the Gentiles, whom he offers up as an acceptable oblation to God. He employs the same figure in *Phil.* ii. 17; 'If I be offered upon the sacrifice and service of your faith;' that is, 'If I be poured out as a libation upon the sacrifice of your faith and obedience.' The reception of the Gospel by the Philippians, their dedication of themselves thereby to God, is regarded by the Apostle in the light of an acceptable oblation, and his death on account of his efforts in the cause of Christ, as a libation or drink-offering poured out upon it. Isaiah had employed the same metaphorical style in reference to the conversion of the Heathen, and it is very probable that our author had his mind upon the passage; 'They *shall bring all your brethren for an offering unto the* Lord, out of all nations, to my holy mountain Jerusalem, saith the Lord, as the children of Israel *bring an offering* in a clean vessel into the house of the Lord. And I will also take of them for priests and for Levites, saith the Lord.' *Isa.* lxvi. 20, 21. The priest and the offering are alike figurative, and the idea conveyed is, that of entire dedication of both to the service of God." p. 227, 8.

It would seem from a comparison of these passages that the Professor has in some measure changed his views of the text under consideration. In 1824 he said that if the use of the word *Hierourgounta* proved that Christian Ministers were *proper* Priests and had *material* sacrifices to offer, it would be a fair inference that the Gentiles were a *proper* offering, which no one, he supposed, would declare. In 1853 he said, that the word meant nothing else than offering a *sacrifice*, acting as a *Priest*; and that St. Paul as a Priest of Jesus Christ *offered up* the Gentiles as an acceptable oblation to God. In 1824 he deemed it expedient to argue from the non-usage of the so-called Apostolic Fathers; in 1853 he made no allusion to those Fathers.

In both years, however, he maintained that the Apostle employed the word *Hierourgounta* figuratively, and on both occasions he quoted a passage in Isaiah to show that the style was metaphorical.

As to this last point, the figurative use of the word, I apprehend that Dr. Turner has taken for granted something that requires proof. St. Paul was, as a minister of Jesus Christ, as truly and properly a *Priest*, as was Aaron or any one of his Sacerdotal successors. He was, as an Apostle or Christian Bishop, as truly and proper a *Minister* (λειτουργος,) as was Zacharias (Luke i. 23,) or any one of *his* predecessors or associates in the ministry. As a *Minister* he performed the duties in general of one that had been consecrated to a holy office. As a *Priest* he performed specific duties. There is nothing figurative or metaphorical in this. All is real and actual. It is true that the Jewish High Priest *pre*-figured the Great High Priest of our profession. But this certainly does not prove that they who have attained to the "higher ministries" of the Christian Church are only Priests by metaphor. The Prophets of the first covenant pre-figured that Prophet *par excellence* that was afterward to be raised up. And yet Prophets were a component part of the Christian ministries; under Christ they were *bona-fide* preachers and prophesyers, and not so merely by figure.

The prejudice which exists against the use of the word *Priests* in reference to Christ's ambassadors, has arisen, in a great measure, no doubt, from its association in the mind with the shedding of blood. "Without shedding of blood is no remission;" and we are redeemed" "with the precious blood of Christ, as of a lamb without blemish and without spot," who "through the eternal Spirit offered Himself." But the *essence* of a sacrifice, I take it, consisted in the presentation; its *preciousness* in the value of that which is offered. ("By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his *gifts*;" *Heb.* xi. 4.) The blood is the seat of life; (*Gen.* ix. 4, 6;) *to lay down one's life for another* is, therefore, the noblest and most valuable sacrifice that can possibly be offered: it is an oblation to God of something which, notwithstanding the Fall, will ever be a memento that in *His own image* made He man. (*See also Lev.* xvii. 11.) The Ambassador of Christ, however, may not only, like St. Paul, who, during his first imprisonment in Rome, was willing to be offered up for others; (*Phil.* ii. 17,) and who, during his second looked forward to that event; (2 *Tim.* iv. 6;) be ready to lay down his life as a sacrifice in His cause who has left us an example that we should follow His steps; he may also as a Priest, under Christ, *present* his spiritual children to God; he may, by warning all, and teaching all, in all wisdom, present all perfect in Christ Jesus; (*Col.* i. 28:) he may, taking the "Merciful and Faithful High Priest" for an exemplar, labour and suffer and intercede, that he may present them as members of "a glorious Church, not having spot, or wrinkle, or any such thing." (*Eph.* v. 27.) And by so doing, he will, not figuratively, but really and substantially, "offer up an acceptable oblation to God;" he will be an instrument in fulfilling the glorious prophecy of Isaiah, "They shall bring all your brethren for an offering unto the Lord." He will execute the office of a Christian Priest as truly by commission from Almighty God, as Aaron executed that of a Jewish Priest, when he "offered the Levites" "for an offering unto the Lord." (Numb. viii.)

If any, whose views of the Ministry are extremely low, should object to this, that all steadfast Christians are "a holy priesthood, to offer up spiritual sacrifices;" that they are a "royal priesthood, a holy nation;" the answer is ready, that the whole Jewish people were, if they were obedient, to be to Jehovah "*a kingdom of priests, a holy nation.*" (Compare *Exod.* xix. 6, with 1 *Pet.* ii. 5, 9.) In neither case does the general idea exclude the special one. If any should object that parents and sponsors may exercise the the priestly office in reference to the young, *offering* or *presenting* them to the Lord, and even laying down their lives in their behalf; we are able as promptly to reply, that under both dispensations parental are distinguished from ministerial offerings. Hannah presented her first-born child unto the Lord. But Samuel was not thereby constituted a Prophet or Priest. In compliance with the requisition of the Law, (*Exod.* xxii. 29,) He, who came to fulfil all righteousness, was in his infancy *presented* by his parents *to the* Lord; (*St. Luke*, ii. 22,) nevertheless he was not presented or consecrated to the Priesthood until God the Father had proclaimed, "Thou art *my* Son; this day have *I* begotten thee." (*Heb.* v. 5.) Christian parents may determine to dedicate their children from their very birth unto their Maker, Redeemer, and Sanctifier; but that dedication will by no means supersede a ministerial dedication "in the Name of the Father, and of the Son, and of the Holy Ghost," by men who have received from the Saviour the commission and the promise, "As My Father hath sent me, even so send I you;" "Lo! I am with you always, even unto the end of the world." While it is maintained, that the essence of a sacrifice consists in the presentation of a gift; and its preciousness in the value, in His sight to whom it is dedicated, of that which is offered; it is further maintained, that its acceptableness must depend in part on the validity of the commission of the person who professes to act by authority, whether that commission grow out of the relationship of nature, or be the result of a positive revealed institution.

Professor Turner thinks that St. Paul employs the same figure in *Phil.* ii. 17, as in the passage before us. The former he renders, "If I be poured out as a libation upon the sacrifice of your faith and obedience"; and he supposes the Apostle's "death on account of his efforts in the cause of Christ" to be "a libation or drink-offering poured out upon" the oblation which the Philippian converts *had made of themselves* to God. If this supposition is well founded, the two passages are not parellel. In the one, the Apostle's Priestly ministrations are represented as an efficient cause; he speaks of himself as so labouring that the Gentiles are through his efforts to be presented to God as an acceptable sacrifice. In the other, the Apostle's death is referred to as only an accompaniment of the sacrifice which the Philippians offer. According to one, St. Paul strives to convert and stablish the Gentiles, that he may present them; and that they, following his guidance, may present themselves. According to the other, they present themselves, and use him, not indeed as a Priest, but as a mere drink-offering or libation. Independently of this, it is to be observed that the element used in drink-offerings or libations was *wine*; whereas St. Paul, both in *Phil.* ii. 17, and 2 *Tim.* iv. 6, evidently intends to assure us that he is willing to pour out his *life-blood* for the cause of Christ; to "lay down his life for the brethren." Wine may be employed to symbolize blood; it is unnatural to employ blood to symbolize wine.*

The word which has been rendered to "pour out as a libation", (σπενδομαι) has also the simple meaning of *to offer*. I beg leave, therefore, to suggest that in *Phil.* ii. 17, St. Paul's intention was to declare that if his life were offered up *on account of* (επι, *propter*,) the labours that he underwent as a Christian Priest in order that the faith of the converts might be an acceptable oblatiou, he would rejoice with them all in the day of Christ. (*Conf.* 1 *Thess.* ii. 19.)† In this view the passage is intelligible without resorting to a figurative exposition, and it illustrates the high doctrine of the dignity and responsibility of the Christian Priesthood.

April 27, 1854. Alumnus.

* "That I should be the minister (λειτουργου) of Jesus Christ to the Gentiles, *ministering* (ιερουργουντα) the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. I have, therefore, whereof I may glory through Jesus Christ, *in those things which pertain to* God."—(τα προς τον θεον.)

* Doddridge most strangely refers to *Ps.* xvi. 4, to show that the heathens not only used, like the Jews, libations of *oil* and *wine*, but that they sometimes used blood mingled with wine in honour of their idol deities! Look at the Psalm, to see how abhorrent the practice was to him. (The student may be referred to Dathe *in loco*.)

† "In hoc munere quo vos ad fidem adduxi." Rosenmuller.

MISSIONS IN BENGAL.

The *Colonial Church Chronicle* for April publishes an interesting Report from one of the Bengal Missions of the Society for the Propagation of the Gospel. The Report was written by the Rev. W. O'Brien Smith, and dated "Calcutta, July 28th, 1853." The whole paper is over-long for our space: we therefore select such portions of it as seem most useful and inviting:

Pastoral Work.—During the last quarter the usual services in Hindustanee and Bengali have been conducted in St. Saviour's church. On Sundays we have had three full services, viz. a Hindustanee service at 7 a. m., and again at 5½ p. m., and a Bengali service at 10 a. m. We have also had a weekly service on Fridays, with observance of holy days. On Fridays and saints' days, instead of sermons, the people have been catechised after service. I have noticed, however, that the congregation on catechizing days is very small. The people have not long been accustomed to this mode of instruction, which was introduced a little more than a twelvemonth ago, and do not like being questioned in the presence of others. But I hope we shall gradually get over this difficulty.

Two members of our little flock have been removed by death during the brief space of three months. One was the wife of a Reader employed by the *Church Missionary Association*. She was a very simple-minded, humble Christian, unexceptionable in character, and quite an example to others. Her end was in keeping with her life: it was peace.

I have at present three Catechumens. One is a female from the upper provinces; she was brought down by a soldier of one of the regiments now at Rangoon. She was left in Calcutta with the widow of a sergeant, and was by her brought to me for instruction, with a view to baptism. The other two are a Mussulman woman and her son, in the employ of a lady residing in Calcutta. These have been under instruction for a very long time, but manifest, I regret to say, very little desire to be received into the Church by baptism.

The Mission-School.—I have from time to time visited and examined the school for Muhammedan children attached to the Mission. There has been a slight increase in numbers. The Catechist, Mr. Cockey, devotes some portion of his time daily to the school. The progress of the boys, though not altogether discouraging, still does not come up to our hopes. This is, I believe, matter of very general complaint against Muhammedan children. The students of other institutions, I hear, are just as backward. It is quite otherwise with Hindus; and I have always found Hindu lads not only far quicker, but more painstaking, than Muhammedan boys. It is true that the former, when they enter English schools, generally devote all their time to English, paying very little attention, if any, to the cultivation of their own language; whereas Muhammedan boys are compelled by their parents and friends to study not only Urdu and Persian, but in many cases to commit to memory portions of the Quran in Arabic. This necessarily takes up some portion of their time, but not much, I imagine; for their acquirements in Urdu and Persian are, generally speaking, very superficial; so that this does not sufficiently account for the slowness of their progress. I do not think there is any prejudice against English, as some have thought; for if any such prejudice existed, the boys would surely keep away from school. When preaching some years back in a village far removed from Calcutta, where the presence of a European was a novelty, I remember being told once by some ignorant Mussulmans that they were forbidden to hold intercourse with Christians, and that Mussulmans who learned English would at the resurrection appear with pig faces! But no such prejudice exists in Calcutta.

Heathen Schools.—I have continued to visit the heathen vernacular schools in my district, examining the boys, distributing books, and taking every opportunity of addressing the teachers. I have supplied these schools with many useful and some Christian books, in the hope that these would supersede the use of the heathen books. But I cannot as yet say I have succeeded in this; it will be a work of time. The books supplied by me are certainly brought out and read when I am present; but I do not think they are commonly used as school-books. One reason for this probably is, that the teachers do not like to travel out of the beaten track, and prefer teaching the same things, and reading the same books with their scholars, which they themselves read and learned when boys at school; and probably also they are under some apprehension that the parents of the boys will not approve of books supplied by a Christian Missionary forming part of the school studies of their children. The boys themselves, I am persuaded, would gladly read such books as Agathos, and others of the same description. And if even one boy or one teacher is by these means brought to a knowledge of saving truth, I shall not think the time bestowed on these schools unprofitably spent.

A school for imparting instruction in English has also recently been established in my neighbourhood. It is called the Entally Hindu Free School, and is conducted by a native. There are no funds, however, to work it efficiently, and I suppose it will soon close. I am allowed to visit the school. There is one circumstance connected with a vernacular school in my neighbourhood which will, I am sure, be regarded with interest. The school numbers forty boys, whose ages vary from seven to thirteen. I have also at times seen two or three girls reading with the boys. The teacher is a person advanced in years, and has a daughter of about fifteen or sixteen years of age, who occasionally assists her father in his duties, and in his absence takes his place. It is a new feature in the history of schools to find a young Hindu female presiding over a class, and instructing boys. I have never myself seen her so occupied, for she would not, of course, appear in my presence; but the fact is well vouched for. I have, however, heard her read; for, on one of my visits to the school, she begged her father to ask me to examine her, and the examination was conducted in this wise: I remained in the schoolroom with her father and his scholars, while she from an inner room read aloud a portion of the Ramayana. Though not quite a Vedyátlamá, she yet appeared a very intelligent person, read fluently and correctly, and perfectly understood what she read. On leaving, I gave her a copy of the Prize Essay on Hindu Female Education, a copy of Agathos in Bengali, several numbers of the Satyarnaba, and one or two tracts which I happened to have with me. If we had Deaconesses in our native churches, what an incalculable amount of good might be accomplished by sending them to visit Hindu females at their houses!

Preaching to the Heathen.—I have preached in several places at Entally, both to Hindus and Muhammedans, and distributed a number of Hindustanee and Bengali tracts. I have not had any very large audiences; the largest number collected on any occasion not exceeding sixteen or twenty: they were chiefly people of the lower classes. Many Mussulmans of this class, I find, understand Bengali better than Urdu. They can read Bengali (I do not mean Mussulman-Bengali) books fluently, while they cannot read a word of Urdu. On one occasion, when I was preaching at Beneapookur, a Mussulman in the crowd, and apparently one of some respectability, asked me for a tract. I offered him one in Urdu, which he declined, but took one in Bengali, and read it without the slightest hesitation or difficulty. Though I had several Mussulmans around me, not one could read Urdu; two read Bengali with ease. They could speak Hindustanee, however, but not well.

I do not know whether the following can be fairly considered as evidences of a growing taste for reading, and of an interest in religious matters being awakened in the minds of the lower orders; but they are worth mentioning. One morning, while I was out preaching, a Bhisty came up, and seeing some tracts in my hand, asked me for one. I was surprised at the request, and at first hesitated to give him one, for I had never met with one of his class who could read. But this man proved to be an exception, and read very correctly. On another occasion, a Choukeedar of the Mofussil police (one whose duties, I should have thought, left him but little leisure for reading) asked me for a tract. He had received one, he said, from a gentleman some time ago; but having unfortunately placed it, for better security, in the Chal (straw roofing) of his hut, the rain had soaked through and injured it. He promised to take better care of the one I gave him. Who can tell but what these little messengers will prove a blessing to these poor people, and kindle in them a desire for that knowledge which alone can make them happy?

I have also visited several mosques in Calcutta. It is singular that out of so many mosques in and about Calcutta, there are only two (so far as I know)—one in Choulhalla, and another at Entally—to which there is a Khatib, or preacher, attached, and only one preacher in all Calcutta, who preaches at both these mosques; at the others, only prayers are read.

It is worthy of note that at the mosque in Entally, the Wáz, or preaching is usually on Sundays, and not, as one would have thought, on Fridays, the day of the week especially devoted to public service by Muhammedans, and styled by them the "Prince of Days." On inquiring the reason of this, I was told that this plan had been adopted to suit the convenience of the people, who were engaged in business on Fridays, and could not attend, whereas on Sundays they had holiday. So that here the Christian Sabbath has become a day of rest to Mussulmans, and is in some sense honoured, though not, of course, from any religious feeling with regard to the observance of the day. I have not, however, I regret to say, done so much as I could wish in the way of road-side preaching during the last quarter. The heat of this year during the months of April and May was intense, and I suffered in health, as I always do in the hot season. A great portion of my time has also been occupied in answering objections, and affording instruction to inquirers and others who have called on me at my house.

Discussion with Unbelievers.—I have also to mention that I have invited some of the better class of Muhammedans to a friendly conference once a-week. Their meetings, if conducted in a spirit of gentleness and mutual forbearance, will, I trust, lead to favourable results. One must deal very tenderly with the Muhammedans if he hopes to do them good. One or two have promised to come to these meetings; but they have asked for a little delay to enable them to study the Pentateuch and Gospels, which they say they have not read for a long time. Perhaps it is not quite unfair to say that this is a mere excuse. I have found Mussulmans, generally speaking, rather shrink from calm and fair discussion, though they will sometimes clamorously assail with questions a Missionary preaching in the streets, and endeavour to interrupt him. Though they manifest but little disposition to meet us in conference, they lose no opportunity of attacking Christianity in an indirect and underhand way. The chief weapon in their armoury appears to be falsehood, and by this they endeavour to do harm to the cause of truth.

I shall mention a case in illustration. A man, calling himself sometimes a Moulvie, sometimes a Fakir, lately paid frequent visits to a Mussulman living in the neighbourhood of the Mission church. He spoke many things in favour of Islam, and made several statements (false, of course) in disparagement of Christianity. Among these things he mentioned that he had himself reclaimed a great many Mussulmans who had been led through ignorance to embrace Christianity; and further, that he had converted many Christian Padres who were at heart believers in Muhammed, but from covetousness continued outwardly Christians. He was, of course, believed by his audience, who extolled Muhammed the Apostle of God. Among those present, however, there happened to be a Christian of the name of Philip, who indignantly denied the possibility of such conversions; and when I went to church on the following day, mentioned to me all the Moulvie-Fakir had been saying. I immediately sent him to ascertain whether the man was then at the shopkeeper's house, intending, if he were reported present, to proceed there at once. The Fakir, however, had not called that day. I then sent a message to the man whose house the Fakir visited, inviting him and the Fakir, and any number of friends they chose to bring with them, to a public conference in the schoolroom; the Moulvie-Fakir to fix the day and hour when I should meet him. This proceeding seems to have frightened the man, for he has not yet made his appearance, and my polite message is to this day unanswered.

Love for the Dead.—The love that survives the tomb, says Irving, is one of the noblest attributes of the soul. If it has woes, it has likewise its delights; and when the overwhelming burst of grief is calmed into the gentle tear of recollection, then the sudden anguish and convulsive agony over the present ruins of all that we most loved are softened away into pensive meditations on all that it was in the day of its loveliness.

Who would root such a sorrow from the heart? though it may sometimes throw a passing cloud over the bright hour of gaiety, or spread a deeper sadness over the hour of gloom, yet who would exchange it even for the song of pleasure or the burst of revelry? No, there is a voice from the tomb sweeter than song—there is a remembrance of the dead to which we turn, even from the charms of the living.

PAST, PRESENT, AND FUTURE.

Ye whose light fingers wander through the strings,
Seeking high matter for your melodies,
And finding none; oh! leave the withered Past,
And turn ye to the time that liveth now.
Will ye be looking in the fallen leaves
For the green beauty of the parted Spring?
Or will ye seek in last year's naked nest
The speckled eggs it cradled?—be ye wise!
Gather from all the golden flower-cups
That blossom even now; the winter-tide
Cometh to thee and them, and shall it find
Thy sunshine slighted, and thy summer gone,
And for the after-bees no honey hived?

Time hath three daughters: one with drooping head,
Sits in the shadow she herself doth cast,
Weaving a winding-sheet; and one hath charge
Of marriage-robes and wedding coronals,
Wherein is heart's ease and the hemlock-bud;
And one, the last, doth with averted face,
And song that shapeth not itself in words,
Spin the small wrapper and the tiny band
To swathe the yet unbreathing:—of the three
One is not for thee, one thou seest not,
And one is all thine own—a willing bride.
Cleave to her like a lover; she will tell
Things that shall sink into thy soul, and come
Out of the harp-string like a voice that lives
And holds the hearer with its solemn tones.

—Edwin Arnold.

FOR THE YOUNG.

TALE OF AN OLD CHURCH.

It is with one of the Saxon hamlets that our tale is concerned. It was but a small tract of land attached to a little Roman villa, whose ashes still smouldered from the fire with which its conquerors had desolated it, when it was allotted to the brave Wolfgar as his share of the spoils of the expedition in which he had followed the chief of his house from Saxony to England. Many of the Saxons avoided the existing buildings from superstitious fears that they were haunted by the ghosts of their slain masters or by their avenging deities; but Wolfgar, heedless of such fears, had re-roofed the strong walls and made it his hall, and from the old Roman house the place obtained the name which it has to this day retained, of Aldham—the old house. Since then his descendants had recovered many a rood of pasture and arable land from the forest; and the fallen timber had furnished materials for goodly buildings to the homestead, and a score or two of timber huts had gathered around the green, and grown into a little hamlet.

Here, at the date of our tale, dwelt Cerdic the thane, with his daughter the maiden Bertha,—her mother lay beneath the great barrow on the edge of the forest. He lived a quit life, shut out from the world in the midst of the great forest of Essex; ruled his people wisely and gently, and worshipped the gods of his fathers piously.

It was May-day; and in those days, when immense forests sheltered the bosom of England from the cold winds, the climate seems to have been warmer, and the spring earlier than they are now. And that May-day was a glorious day; one of those sweet warm days of spring, so delicious after the nipping colds of winter, when the bright sun lights up the tender green leaves, and the soft wind is full of perfume, and the birds fill the forest depths with their lone songs, and the spirit of man is filled with the intoxicating breath of spring until pleasure grows nigh to pain in its fulness.

All the inhabitants of the little hamlet of Aldham were out in the evening—the day's tasks done—upon the swelling knoll on the edge of the forest, where five or six advanced oaks spread their huge branches, like the advanced stags of a herd, or the giant champions of an army. A tall pole was erected on the summit of the knoll, gay with green boughs and garlands of spring-flowers; and the well which sprang beside it was dressed likewise with boughs and flowers; the thane himself was there seated beside the well, encouraging the sports of his people, and laughing with his daughter Bertha, who was dancing gaily in the ring of youths and maidens about the pole; for she had been made queen of the holiday; not more in right of her birth than of her beauty, for no maiden of the East Saxons could vie with her slender form just rounding into womanhood; no eyes were of a more lovely blue; and no hair more bright in its golden gleam than that on which the May crown of blue narcissus and white anemone sat with such rustic grace.

So busy were all with their sport, that few perceived the approach of two strangers along the glade-way through the forest, until they emerged upon the green knoll, and the thane arose with questioning but courteous air to receive them: then the dance stopped, and all stood to gaze, and the maiden Bertha stole to the side of her father as he addressed the strangers. For they were not mere holiday guests from the nearest hamlet, nor ordinary travellers, though that had been an event in this out o' world place in the midst of the great forest. One was an elderly man tall and spare, with dark hair, thin prominent features, flashing eyes, and a sallow cheek; altogether of a foreign aspect, in striking contrast with the round ruddy faces and light hair of the Saxon men around him. His companion was a young man of Saxon dress and feature, dressed like a thane's son; but besides the wallet at his side, he bore a tall staff, on the top of which was a silver cross which glittered in the setting sunlight.

Cerdic the thane, in his rare visits to London, had heard something of the new religion, and knew enough of the customs of the Christian missionaries to recognise in the elder of the strangers, who had so unexpectedly appeared among them, one of the Italian missionary priests; and to conjecture that his companion must be his guide, or perhaps his deacon. For in those times it was the custom for both the bishop and his priests to reside in the cathedral town: the bishop and his unmarried priests living together in one family, the married priests having their own houses, and receiving their separate portions from the common stock, which the offerings of the people supplied, and which was under the care of the bisbop. While a sufficient staff remained at home to perform the daily service of prayer and praise in the cathedral church, and to preach and teach, and to perform other divine offices for the inhabitants of the capital city; the remainder were sent from hamlet to hamlet preaching at stated intervals to those who were already converted to the true faith, and extending their journeys further and further as occasion offered into the forest depths, and carrying the standard cross of their Lord deeper and deeper into the land of heathendom.

Hastily then the thane stepped forth, and bade the strangers courteous welcome, and would at once have conducted them to his hall that they might eat and rest. But Paulinus the priest (that was his name) seeing that the whole people of the hamlet was assembled together on the green, would not lose the opportunity to imprint the outlines of his message at once upon their awakened and eager curiosity, and asked permission of the thane first to address his people.

Stepping to the highest point of the hillock, he first leaned his head a moment upon his upraised hands, which rested upon the staff of the silver cross; and then looking round he began in mild and simple phrase to tell the wandering country people who he was, and whence he came: how the bishop of great Rome had sent him to aid the bishops of England in preaching the news of the Gospel to the good people of England; how the bishop of the East Saxons had sent him forward with letters to various thanes; and how after many adventures in the forest he had at last reached them at Aldham in the midst of their May-day festival. Then, with the tact of St. Paul, he gently passed to the religious ceremony which they had been that day celebrating; and, praising their devotion to the supreme Spirit, he glanced through their religion; shewing how two incongruous creeds were united in it; one which taught them to believe in one great God, and to practise virtue as the means of obtaining His favour and eternal happiness hereafter; the other awkwardly added to the ancient and purer creed of their fathers, perhaps by some rude conquering tribe, who amidst the bleak fantastic rocks, and howling whirlwinds, and raging seas of the north, had forgotten their first faith, and had made to themselves a religion, tinged as a religion of man's inventing always will be, with the features of nature around him, a wild, rude, cruel creed.

And so, not addressing them as a superior being preaching to benighted heathen, but shewing a subtle knowledge of, and a deep sympathy with, all their nobler feelings and higher aspirations; and, dealing with their religion with freedom but with veneration, as one of their own wise men might; he gradually winnowed the wheat from the chaff, and led them to feel that one half their religion was untrue; led them to feel ashamed of their Valhalla, where rude warriors drank out of dead men's skulls, as a barbarous superstition; and to feel that those purer elements of their religion were relics of a divine faith, and alone found an echo in the deep recesses of their hearts. Then skilfully putting together these purer relics of truth which they believed, he showed how imperfect they were; mere stray notes of a lost heavenly harmony; scattered words of a forgotten divine poem.

And then assuming a higher strain, he took from his bosom a book with a cross of gold upon its cover, and reverently kissing it, held it aloft before them, and proclaimed that there was the divine poem, the heavenly harmony which he had been sent by the Great Spirit to re-teach them. Beginning with the beginning, he rapidly sketched to them the creation, and the fall, how the fall produced a wonderful mysterious change in the nature of our great parents, and how that corrupt nature descended inevitably to all their posterity; he bade them look into their own hearts for the mixture of good and evil which he portrayed, and showed them how aptly it was typified in their own religion, with its rude and fierce superstitions grafted upon a diviner original. Then he told them how the Son of God became man that He might save mankind from their ruin; and offered Himself upon the cross to atone for the sins of all mankind—he showed them how their own human sacrifices were but mistaken traditions of the one great human sacrifice; he showed how He ascended to heaven and sent down His Spirit to breathe a new spark of divine life into the soul of man, by help of which they might conquer the evil in their hearts, and strengthen the good; and so at length be fitted for restoration to the paradise of God. And then he taught how the Lord before He departed gave commandment to His Apostles to proclaim Him throughout the world, and baptize all people into His Church; and how from age to age the command had been obeyed, until at length he had been sent forth and had reached even to them, to proclaim the glad tidings of redemption through Christ the Crucified, and to bid them in His name to believe and be baptized.

His words were plain and simple, but his thoughts were deep and wise, and touched skilfully upon all the holier chords of feeling which lie hid in the human heart.

Thus was the Gospel of Jesus Christ first preached to the Saxon men of Aldham. And when the priest and the thane moved slowly and in earnest converse down the hill towards the hall; Eric the deacon and the maiden Bertha following in silence; the men and women still lingered about the green in the twilight, talking of the stranger with the dark visage, the flashing eyes and the silver cross; and recounting the holy words which he had spoken. And some believed, and some believed not; very much according as they were of a tone of mind to rejoice in a purer religion, or to take a fierce delight in the cruelty and license of their old superstitions; according as they had, or had not, honest and good hearts.

[To be continued.]

THOUGHTS ON EDUCATION.

[continued.]

But there is probably no point in which this position is better verified than in the obvious necessity of subordination and respectful submission to a teacher. To load down a teacher with responsibilities, and yet withhold from him the authority requisite to their discharge, is almost as common as it is preposterous. The great strife among us democrats, is, to secure our rights, without doing our duties; to realize the benefits of government, without being governed. Impatient of the least inequality, we demand all the blessings of subordination; and are everywhere trying to substitute convictions of interest for sentiments of loyalty and reverence. We are like Gonzalo in the play, the latter end of whose commonwealth forgets the beginning; we will have no sovereignty, and yet we will all be kings. Now, to be above or beyond the control of a teacher, is simply to be above or beyond his instruction; for it is perfectly natural that pupils should conceive themselves wiser than their teacher, when they are encouraged or allowed to sit in judgment on his requisitions. Docility implies submissiveness, and upon indocility all instruction is of course powerless. Democracy is, we think, a very grand thing in its place, but if people be treated as democrats in their childhood, we can expect nothing but that they will turn devils in manhood. Assuredly, if men are ever to *govern* themselves, they must be first taught to obey. No one can teach us, unless he be set over us; if he set us over ourselves, we shall be sure to set ourselves over him. In short, we can never truly learn from a teacher, till we obey him; we can never truly obey him, till we respect him; we can never truly respect him, till we recognize his superiority; and if that recognition cannot be awakened in our minds, it must be awakened in our bodies. If we both obey and respect, we are his freemen; if we obey without respecting, we are slaves to him; if we neither obey nor respect, we are slaves to the devil.

Hence, too, in regard to the teacher, the manner and spirit with which he enforces his authority are no less important than the act of enforcement itself. To regard himself, or to be regarded by his pupils, merely as the repository of power, is utterly subversive of the very respect and loyalty which all true submission implies. His government must be known and felt to be a government of right, not one of might, and of might only in enforcement of right; of principle, not of passion; of practical equity, too, not of abstract legality; and of living order, not of lifeless formality. The naked enforcement of order by threats and penalties is alike vicious and impotent. The capricious or gratuitous exercise of power cannot be too severely censured, or too studiously avoided; it mars the sense of right, without producing the effect of order. If a teacher would be truly obeyed, he must be more ready to give liberties than to take them; to meet the obligations upon him, than to enforce the obligations to him: and, above all, he must avoid any ostentation of conscience; for there is probably nothing that youth are so quick to perceive, so slow to forget, and so sure to despise, as moral coxcombry. The moralistic and pietistic cant of the present day is the last thing that ought to have any place in the world; and the school room is the last place in the world where it ought to be practiced. The whole system, indeed, of administration should be pervaded by a spirit of humanity and conscientiousness. Every act of enforcement must derive its sanction and efficacy from an obviously paramount, yet unostentatious sense of duty. He who strikes one blow from a severe sense of duty, and then turns away to hide his grief for the pain or disgrace he has been obliged to inflict, will scarcely need to strike again. On all scores, indeed, it is best to treat pupils as if we thought they had souls. It is true, they may not always have them; but by treating them as if they had, we may reasonably hope to develope souls in them; while, by treating them as if they had none, we shall be sure to kill all the germs of soul out of them. Doubtless, the worst of all governments is that which only acts upon them, not within them; which gives them all to dread, and nothing to venerate: and the next worst is that which disdains to act upon them, *in order* to act within them; for, whether pupils have souls or not, they certainly have bodies; and treating them as if they had no bodies is nearly as bad as treating them as if they had no souls. To reason with a pupil, is but to compromise with his self-will; the surest way to confirm the very disobedience which needs to be subdued. No one can possibly understand the worth of obedience until he obeys; and all attempts to reason him into it only tend to strengthen him against it. If it be said that pupils are rational beings, our answer is, they are not rational beings, until they obey; if they were, they would not need to be reasoned into submission. In the school-room or the nursery, an ounce of birch is always worth a ton of logic. That there is danger in using the former, is admitted; that there is more danger in refusing it, a very wise man once asserted, and a very wise age is now demonstrating. The truth is, people may as well be destroyed in their youth, as be educated into grown-up destructives. They may as well be burnt up in the egg, as hatched out into walking firebrands.

The modern notion, that whether as pupils, or as citizens, we are to obey orders as according with our sense of right, and not as coming from our lawful governors, is alike false in theory and fatal in practice. If such be the doctrine of democracy, then we, for one, have small care for democracy. By thus inviting pupils to sit in judgment on their duties, we foster a pride of understanding, a sort of intellectual self-sufficingness, that is equally at war with growth in knowledge, and in virtue. Government, from its very nature, involves something which the forms of logic cannot convey, and the understanding cannot receive; and of which the whip is a far better expression than all the syllogisms in creation.

And the notion that a teacher, or a parent, should enforce his orders by love, is nearly as bad as the notion that he should enforce them by logic. The truth is, it is time enough to show pupils our love, when they have obeyed; while disobedient, we had better show them our authority. It may even be questioned whether pupils, while in a state of disobedience, are fit objects of love, and whether such untimely manifestations of it be not a positive injury to them. It looks rather too much like dispensing with the natural conditions of love, and thus precluding the natural motives to obedience.

It is often said, indeed, that by inflicting corporeal punishment, we break down a pupil's self-respect. But if a pupil respect himself while obstinate and disobedient, the more pity for him, and the more whip for him, too. This is altogether a bastard self-respect—a self-respect that is incompatible with a respect for law and authority: and the quicker it is broken down, the better. Genuine self-respect always involves, or rather presupposes, a recognition and confession of what is above us; is of a meek and submissive spirit; and manifests itself in a generous loyalty that fears, or rather scorns, to disobey. The sentiment so often wickedly miscalled self-respect, which makes pupils self-willed and insubmissive, is the same in kind that once turned angels into devils. Let it be crushed! Power, in short, is obviously a much better representative of authority than logic or love; and the sense or sensation of power is often the best, sometimes the only, means to awaken a proper respect for authority.

But the upshot of all these remarks touching discipline is, that a teacher must inspire respect and love, in order to impart knowledge; that he is to awaken these sentiments by being himself their object, and not by discoursing about them; that the pupil's heart must be subdued before his head can be instructed; and that order is to be maintained, not by emotions of fear, nor by convictions of the understanding, but by true moral, nay, religious feelings of submissiveness, and by true social feelings of respectfulness. It is by thus addressing and interesting all the susceptibilities, moral, social, religious, and intellectual, at once, and by engaging them all upon himself as their object, that a teacher is to instruct: and he may be assured, that whatever susceptibilities he does not take along with him, will pull against him; that whatever powers he may awaken, unless he awaken them all, will be thwarted by those which he leaves asleep. But we have doubtless said enough on this subject, and will therefore pass to another topic.

Whether the pride and arrogance of modern illumination have fulfilled, or are fulfilling, all their promises to the world, may, we think, admit of serious doubt. In education we have certainly had illuminators enough; but, unfortunately, the places they have visited are not, it is believed, much the better for their visits. In spite of all our modern march-of-intellect, we cannot help thinking that there are some very old truths which are really none the worse for their age; that what has been long tried and found successful, brings some proof of excellence; that, on such subjects as religion and morality and education, whatever is wholly new must be wholly or mostly false, and therefore false, even because it is new; and that, after all, it is no mark of wisdom, "to presume that they perforce must go astray, who tread the footsteps of their sires." The surest way to build higher than our fathers did, is by continuing the structures which they began; if we tear do a their structures and begin anew, ten chances to one e shall not build so high as they did. If we cannot find any wisdom in them, it behoves us to inquire whether we have any eyes to find it with. We are often met, indeed, on this subject with the remark, that all ages have complained of their own degeneracy. In thinking themselves worse than their fathers, other ages have given some proof they were better; in thinking itself better than its fathers, this age only gives proof that it is worse. Assuredly, if we have any reverence at all, we shall show it towards the past; if we have no reverence, then indeed we are as low as we can be, and all our knowledge will but puff us up, not raise us up.

We are aware that almost everything is subject to the freaks and caprices of fashion; but that religion and education may be saved from her tender mercies, seems a consummation devoutly to be wished. Without either much of respect or much of contempt for most modern inventions, we cannot help thinking that the system which God and nature have been teaching, and which experience has been testing for centuries, has some claims to our confidence, which many more recent systems do not possess. After all our educational frippery and trumpery, our knowledge-factories, and teaching-jennies, instruction is still, to us, the same mysterious communing of knowledge with ignorance, that it used to be. An intellectual railroad or turnpike, air-craft or water-craft, were an improvement which we have not even the hope of living to see effected. Leaving, therefore, our modern cunningly-devised vehicular swiftsures to such as prefer them, we are very well content to trudge, trudge, trudge along, in the good old way. The best apparatus that we know of for instructing, is a genuine soul, blossoming with the light of truth, and gushing with the spirit of love: if this be present, instruction *will be given*, whether we have any apparatus or not; if this be wanting, *instruction* will not be given, and all the apparatus in creation will not avail us a straw.

But the practical results of our so much boasted improvements may be best seen, we apprehend, in the prevailing, and perhaps growing, tendency to regard the surface rather than the depth of education. Or rather, these improvements are themselves the offspring of a vain attempt to realize a vain expectation. In everything we grow impatient of delay, and clamorous for immediate results. Despatch is everywhere the order of the day; we must have everything done with despatch. We must therefore have education done with despatch; and the teacher, instead of exposing to us the folly of our wishes, invents or adopts some system, (of mnemotechny, for example,) and goes to work to realize them for us. But finding, as of course he must find if he have half an eye, the method of despatch impracticable in his sphere, he proceeds to substitute the show of knowledge for the reality; and hence we have surface unsupported by substance. But, surely, it must be good; it has been done with despatch; in everything else despatch is evidence of goodness; and why not then in education? We answer, simply because it is evidence of badness. We want no more proof that an education is worthless, than that it has been done with despatch. The very swiftness of your mental rotations has but generated a centrifugal force, that has thrown the mind all into outside. It is the very reverse of instructed. Why, man, you have sent your mind to the potter's shop, and got it turned into a jug; and the larger it looks, the greater hollow there's in it, that's all. Call you that education? We should call it jugification. Now, sir, you must just get that work done *back* again, not *over* again, and that with despatch too, for it will harden the quicker for its hollowness, unless you wish it to go through life a piece of walking potter's ware, to be filled, perhaps, from every newspaper, and emptied upon every stump it may find. But do you say it is already full of something? Aye, doubtless, your jug will hold cider or wine, but do you suppose it will ever produce any apples or grapes? But seriously, by giving the show of knowledge without the substance, you have only cherished the vanity and indolence that will content themselves with mere show. Instead of inbuilding and expanding the mind with real knowledge, you have only puffed it up with emptiness; instead of warming with genial heat, you have frozen the soul with a painted fire. Your teacher has been aiming not so much to give instruction as to get the pay for giving it; and your pupil has been going to school, not to get knowledge, but only to make people believe that he has got it. In education, emphatically, "haste makes waste, and waste makes want." A mere artizan can fabricate a mock flower in a few minutes, but a real flower is the slow growth of several months. At a short distance, perhaps both show equally fair; but the one has life, has fragrance, has the promise of fruit, the other has—looks. Most assuredly, "the foundations and building-up of a human soul" are not to be thus conducted. Make-believes are certainly bad enough at the best, but there is no make-believe so contemptible as a make-believe knowledge. It were well to remember, that by inflating people till they rise from their own levity, we prepare them for exposure, not for exhibition. There are certainly bubbles enough in this world, without teachers blowing up any!

The truth is, the minds of people seem possessed by some vague scheme of spiritual mechanics, or intellectual steam-engine possibilities. The idea of a locomotive or ærial-steamboat passage from the Limbo of Ignorance to the Celestial city of Wisdom, or at least to the stump or the rostrum of Vanity Fair, is so grateful to their indolence, and so alleviating to their purses, that they must perforce accept it; and the afflatus, celestial or infernal, with which it inspires them, transports them away from seeing or suspecting its utter futility. Instruction, therefore, seems to them but a sort of cunning mechanical process, and intelligence a sort of delicate æriform manufacture, which may be hastened and cheapened indefinitely by mechanical skill and contrivance. Now, we deem it our duty to admonish people that our fierce, but fruitless endeavours to realize some such scheme have nearly or quite demonstrated that the thing is impracticable; or that, at least, nothing short of a few more Bacons and Lutheran Reformations can possibly realize it for us. Our best way, therefore, for the present is, to go to work, one and all, in the good old way, and try first to raise up a few mo e Bacons and Luthers; and if they should not work out the desired invention, the fact that the old way can produce such men will prove, perhaps, that it is good enough for us. Why do not our modern systems, if they be so much more divine than the old as is pretended, give us some more such men? Has nature ceased to do her part? Perhaps, then, she has been playing the eaves-dropper with us; and, overhearing our resolution to dispense with her, has determined to plague us by letting us have our way. The gods, we read, to cure our wilfulness, sometimes punish us with our own choice. But seriously, it is passing strange, that people will not rest, once for all, in the very plain truth, that education is not a manufacture, but a development; that the human mind is not a piece of mechanism, but an organic growth; a growth which may indeed be facilitated and perfected by art, but which can no more be wrought out by time-and-labour-saving machinery than a tree or a horse; and that every attempt thus to fabricate it must perforce end in mere deceptive and worthless appearance.

As might be expected, however, the result of this wasting haste is, that various things are constantly attempted to be taught, before the faculties to which they addressed are or can be unfolded. Nothing is more common, or more preposterous, than for subjects, which belong almost exclusively to the reflective and constructive powers, to be passed over before those powers can possibly have burst their shells. Probably no science, for example, has less to do with the memory than the science of numbers; and yet it is almost universally despatched when the pupil has no faculty but the memory to study it with. The consequence of course is, that the study, instead of being a clear, active intuition or intellection mathematical truth, is but a blind, passive, reception of verbal formularies into the memory, each pushing out the one that preceded it, and to be pushed out in turn by the one that follows it; so that when the pupil has completed a given circle, he has but to turn back and repeat the process, with just as much benefit and a little more ease than at first.

The truth is, we might just about as well attempt to distinguish sounds by the eye, or colours by the ear, as to learn the science of numbers by the memory. For in this science the mind can make no true progress whatever, except by insight and construction; it must proceed by an evolution of principles, not by an exercise of memory. Indeed, the very idea of progress, here, involves the construction, not merely the application, of formularies. The mind, therefore, must itself give out the light by which it sees, and put forth the strength by which it moves; and a formal application of rules can no more teach us the thing, than riding behind a locomotive can teach us how to build one. A set of formularies lodged in the memory are as dark and dead as the ink they are printed with, until pervaded with the light and life of the student's mind; or rather, they are like a looking-glass in the dark, which offers resistance indeed to the touch, but no image to the eye or object to the mind. This repeating of a process, without originating or even understanding it, is really but passing over the subject, not passing through it. Nay, your formularies are not so much a medium as a substitute for insight; stifle, rather than stimulate, the reflective and constructive powers. For as we do not turn our eyes back when we wish to go ahead, so we generally stop going ahead when our eyes are turned back; our very efforts at recollection naturally blurr and confuse our vision. In short, remembered formularies are, to a mathematical student, much the same as floating straws to a drowning man; they afford him no help, while at the same time they divert his attention from things that would. Every one, who has ever thought at all, knows that there are no two things more different than knowledge and remembrance; for what we merely remember we may easily forget; but what we once truly know becomes a part of our being, so that we can no more forget it than we can escape from ourselves.

It seems plain enough, indeed, that however swift one moves in a circle, he can make no real progress; while he who moves in a straight line cannot go so slow but that some progress will be made. Neverthess, the former thinks he advances; for he is conscious of motion enough, and knows there is great pawing of dirt or puffing of steam; and he seems to himself to devour the road before him. But the important fact which escapes his knowledge is, that his road is always returning upon itself. Nay, he has not time even to form sufficient acquaintance with the objects he meets, to recognize them when he comes round to them again. Impressions rush on and rush off in rapid succession; the very wind which his speed creates blows them out as fast as they are made; or rather, his velocity of movement blends and confuses them all into vagueness, so that he takes up no distinct impression at all. It is so with the student who is hurried round through a set of arithmetical formularies without insight of their contents, or even the faculty to penetrate them. It is not an evolution of principles into their results, by the exercise of his constructive powers, but only a manufacture of results, without any intellection of their principles at all. He does not *mechanize*, but only turns and tends the machine which another has made. Now, we speak from the very best authority, when we say it is altogether more difficult to teach a pupil the science of numbers, after he has thus gone several times round the usual circle of formularies, than if he had never seen a formulary at all. For, to him, the sensation of motion has come to be the only evidence of progress. Accustomed to proceed without insight and construction, he is of course impatient of the effort and delay necessary to attain them. His mind has got thoroughly vitiated with the idea that he has nothing to do with principles and processes, but only to manufacture a quantity of results. With your formularies floating like straws in his mind, he can neither help catching at them, nor get any aid from them. In a word, the habit of trusting to memory and going by rote lies like an incubus on his reflective and constructive powers; and it is next to impossible for him to realize the need of thinking into and thinking through that which he has so often *done* without thought. He has acquired, perhaps, a sort of mental dexterity; but his acquisition has only blocked up the inlet of real knowledge.

[To be continued.]

Searching Texts.—The Bible, especially the New Testament, abounds in texts that search and weigh the very spirit of a man; when, therefore, a preacher explains away or accommodates to some patronized notion of Christianity, one of these texts, such as "Whosoever will come after me, let him deny himself, and take up his cross and follow me," my feelings revolt from the attempt to sweeten to our base natural appetites the bitter cup of the crucifixion. My conscience convinces me that I must be dead to the world before I can live to God; and when I examine myself as to the reason why I do not take up the cross, I confess with shame that though I fully understand what our Saviour means, I have not faith or moral courage sufficient to cast myself and fortunes wholly upon His word, yet I am offended by the ignoring or perversion of that word, because I acknowledge it to be the truth: I feel it to be so in the very act of disobedience which my own heart, however much it confesses and deplores its weakness, has not strength enough to rectify. How much more honest and faithful would it be to lay down the Gospel in its integrity, adding that few only were worthy to receive the saying, or possessed sufficient faith to "be made in all things like unto Christ!" The pulpits of the day are full of these accommodations of Christ to the world. Is it then surprising that worldly men think themselves exemplary Christians?—Morgan.

Perverseness.—A spirit of perverseness sometimes seizes us, making us act contrary to our own better feelings—making us do little disagreeable things just *because we should not do them*. This furnishes the only satisfactory solution of one-half the quarrels between the best of friends. It rather grates upon our self-love to feel that they possess, however worthily, so much power over us; so we make the attempt in some such way to show off our independence.

You strive in vain against the eternal plan:
Set free the sympathies and be a man;
And let the tear bedew thine honest eye,
When good ones suffer, and when lov'd ones die:
Deem not thy fellow as a creature made
To serve thy turn in pleasure or in trade,
And then thrown by. It breaks thy moral power
To wrap the eternal up in one short hour,
And ask what best will serve to help you on,
And furnish comforts till your life is done.

—Dana.

GLEANINGS FROM FOREIGN EXCHANGES.

Popery and the Press.—This salutary and constitutional freedom of the British press, however, does not suit the Pope's representatives in the British Parliament. They do, indeed, as their own journals abundantly prove, consider the freedom of the press an excellent engine in their own hands, for labouring to overthrow the Government, the Constitution and the Church of this country; but they have no notion of that same freedom of the press being brought to bear upon their own deeds, or misdeeds, as the case may be. They would fain gag the freedom of the press in England, as their master does at Rome; and Mr. G. H. Moore an eminent member of the illustrious band, has conceived the brilliant idea of effecting by means of a Select Committee of the House of Commons in England, what "the Holy Father" effects at Rome by means of the Congregation of the Index and the Holy Inquisition. Accordingly the Honourable Member for Mayo subjected the Manager of the *Times* this week to a system of close questioning to which that gentleman very properly refused to submit. Fortunately Mr. Moore has not, like his brother Inquisitors at Rome, the aid of the rack at his command, and was consequently unable to give full effect to his inquisitorial propensities.

As we shall not be suspected of any leaning for the *Times*, we may with the greater freedom congratulate Mr. Morris on the spirit as well as the ability with which he repelled this attack upon the liberty of the British press. He has done himself great credit by the manly appeal which he made from the arbitrary character of the inquisition attempted to be set up in a Committee-room of the House of Commons, to the inviolable principles of British law, and to the action of the constitutional tribunals. For our own part, we desire to thank him, in the name of the press, and of British freedom, for his high-minded vindication of the independence of journalism against the insidious attack made upon it by a faction which has the words of freedom upon its lips, and the spirit of tyranny in its heart.—*John Bull.*

Curious Relic of the Protectorate.—The *Durham Chronicle* gives an interesting account of a house at the foot of Vine-street, High-street, Sunderland. This old building was the property and residence of Colonel Robert Lilburn, brother of "Freeborn John," who sat in Cromwell's Parliament as the first Member for the county of Durham. The house is now offered for sale. It is built solidly of stone, is three-stories high, and retains, for the most part, its outward dignity of appearance, not unbefitting a knight of the shire. But the flagged terrace in front and the interior are occupied as smiths' workshops, warehouses, and a Jewish synagogue.

New Process of Making Bread.—A very remarkable exhibition took place on Thursday at the Marylebone Workhouse, by Messrs. Morlan, Martin, and Journet, a French firm, who undertook to demonstrate before a committee of the board of guardians that, by a peculiar modification in the fermenting process, the amount of bread from a given weight of flour could be increased to at least 50 per cent. This singular method was invented by a French gentleman, a pupil of Orfila. Two sacks of flour were made use of, both under seal, and issued by the authorities of the workhouse. One of these was manipulated in the ordinary way, the other by the associated French manufacturers. The results were in the highest degree satisfactory. The first sack, converted into bread by the usual method, produced 90 loaves weighing 360'lbs. The second bag of flour, placed in the hands of the French bakers, produced 134 loaves, weighing 520 lbs., giving an increase of very nearly 50 per cent., under circumstances very disadvantageous to the owners of the secret. The place, the oven, and apparatus were all new and strange to their workmen, who had many difficulties to contend with. It was admitted by the spectators that in consequence of such drawbacks, there was a considerable waste of bread in the oven. There was a large attendance of scientific men, as well as of bakers from the country and city, who witnessed the process with the keenest interest. All frankly and readily admitted that everything was above board and fairly conducted, and that the result had exceeded their expectations. This marvellous increase in production does not arise from any weighty substance mixed with the dough, as no extraneous ingredient can be discovered in the loaf by the most rigid chemical analysis. The agency or properties employed must therefore be of a volatile nature, evaporating during the firing process. It is considered that the augmented produce must result from a power of the secret ingredients in checking the ordinary amount of loss of material in bread-making, escaping in gases on the application of heat. M. Martin who was present during the whole day, stated that the newly-discovered mixture had a strong tendency to develop the glutinous substance in the flour, and that the nutritious element was by no means affected, much less sacrificed for quantity. The manager and other principal officers of the workhouse expressed themselves highly pleased with the exhibition, and viewed the new process as a great boon to the community at large, especially in these times of high prices. The saving to the country annually by the working of this new plan would be no less than ten millions sterling.

Curious Discovery.—One of the greatest discoveries of our day is that made by Claude Bernard, of the constant formation of sugar in the liver of animals. Feed an animal how you will—with food containing saccharine matters, and with food containing no trace of them, you always find the animal has, from the blood, formed sugar for itself. This sugar, which is secreted by the liver, is, like all secretions, under the influence of the nervous system; you have only to cut what are called the pneumogastric nerves, and in a few hours all the sugar vanishes. The amount of sugar thus formed in every healthy animal may be increased by certain influences, and then it gives rise to, or is the indication of, various diseases. In one disease the quantity is so great that M. Thenard extracted 15 kilogrammes of sugar (something like thirty pounds) from the secretions of one patient! Real sugar, too, and of irreproachable taste, according to Boussingault, who tasted it. But now attend to this: what Nature does in disease man can do in the terrible theatre of experiment. Claude Bernard has proved that there is a very small region of the spinal column (by anatomists styled the *medulla oblongata*), the wounding of which (between the origin of the pneumogastric and accoustic nerves) provokes this increased secretion of sugar, and if with a sharp instrument you wound a dog or a rabbit in this place you will find that in a little while sugar has accumulated to an immense extent in the blood and other liquids. One trembles to think of the commercial application of this discovery! Instead of Uncle Tom perspiring among the sugar-canes for amiable Legrees, we see a European Legree collecting together a menagerie of animals, pricking their spinal cords, and opening a new field to commercial enterprise with the sugar thus obtained. Imagine Mrs. Jones mixing in her tea the sugar extracted from a favourite cat, whose sudden disappearance she deplores! Imagine the sudden rise in the market of cats and curs! Perhaps benevolent Burkes and Hares might be found who would thus utilize superfluous Christians! It is a discovery with vast horizons.—*The Leader.*

Adventure with Brigands.—Last week some French travellers of distinction, amongst whom was a Prelate with some thousands of francs in his possession, left Civita Vecchia for Rome, in two carriages, and had hardly got half-a-dozen miles on their road when they were stopped by eight bandits, who hauled them out and placed them in the humiliating position in the dust generally enforced by gentlemen of the road in this country, and sufficiently indicated by the energetic command, "*Faccia a Terra!*" The travellers were then eased of their money, of which the brigands found a satisfactory amount, and were, consequently, courteous in the treatment of their patients, and allowed them to proceed towards Rome. The delinquents, to avoid being recognized, used masks and false beards, very much in character, no doubt, during carnival week, but in flagrant contradiction to Monsignor Matteucci's notification, prohibiting any artificial adjunct to the natural physiognomy, which that Prelate abhors as much as *Shylock* did "Christian fools with varnished faces." Two of the offenders are supposed to be convicts recently escaped from the galleys, and the other six amateur recruits. The French authorities are very indignant at such outrages being committed upon their own people, and at the gates of their own stronghold, and have consequently sent out cavalry patrols, too late, of course, and grant escorts to such travellers as apply for them, to prevent such attacks being repeated. Travellers of other nations, who are rich enough to pay for the luxury of escorts, or timid enough to require them, post along in company with Papal dragoons. Several persons leaving Rome during the past week have adopted this plan, which is by no means superfluous, as the distress prevalent amongst the lower classes renders all the roads unsafe.

THE CHURCHMAN.

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☞ All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

Notice.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

Notice.—Parties preserving files of *The Churchman* can have the missing numbers of the last two or three volumes supplied, by applying immediately to *The Churchman* office.

TO MAY.

Though many suns have risen and set
Since thou, blithe May, wert born,
And Bards who hailed thee may forget
Thy gifts, thy beauty scorn;
There are who to a birth-day strain
Confine not harp and voice,
But evermore throughout thy reign
Are grateful and rejoice!

Earth, sea, thy presence feel,—nor less,
If yon ethereal blue
With its soft smile the truth express,
The heavens have felt it too.
The inmost heart of man, if glad,
Partakes a livelier cheer;
And eyes that cannot but be sad
Let fall a brightened tear.

Since thy return, through days and weeks
Of hopes that grew by stealth,
How many wan and faded cheeks
Have kindled into health!
The Old, by thee revived, have said,
"Another year is ours;"
And wayworn Wanderers, poorly fed,
Have smiled upon thy flowers.

Who tripping lisps a merry song
Amid his playful peers?
The tender Infant who was long
A prisoner of fond fears;
But now, when every sharp-edged blast
Is quiet in its sheath,
His Mother leaves him free to taste
Earth's sweetness in thy breath.

Thy help is with the weed that creeps
Along the humblest ground;
No cliff so bare but on its steeps
Thy favours may be found;
But most on some peculiar nook
That our own hands have drest,
Thou and thy train are proud to look,
And seem to love it best.

And yet how pleased we wander forth
When May is whispering, "Come!
Choose from the bowers of virgin earth
The happiest for your home;
Heaven's bounteous love through me is spread
From sunshine, clouds, winds, waves,
Drops on the mouldering turret's head,
And on your turf-clad graves!"

Such greeting heard, away with sighs
For lilies that must fade,
Or 'the rathe primrose as it dies
Forsaken' in the shade!
Vernal fruitions and desires
Are linked in endless chase;
While, as one kindly growth retires,
Another takes its place.

And what if thou, sweet May, hast known
Mishap by worm and blight;
If expectations newly blown
Have perished in thy sight;
If loves and joys, while up they sprung,
Were caught as in a snare;
Such is the lot of all the young,
However bright and fair.

Lo! Streams that April could not check
Are patient of thy rule;
Gurgling in foamy water-break,
Loitering in glassy pool:
By thee, thee only, could be sent
Such gentle mists as glide,
Curling with unconfirmed intent
On that green mountain's side.

How delicate the leafy veil
Through which yon house of God
Gleams 'mid the peace of this deep dale
By few but shepherds trod!
And lowly huts, near beaten ways,
No sooner stand attired
In thy fresh wreaths, than they for praise
Peep forth, and are admired.

Season of fancy and of hope,
Permit not for one hour
A blossom from thy crown to drop,
Nor add to it a flower!
Keep, lovely May, as if by touch
Of self-restraining art,
This modest charm of not too much,
Part seen, imagined part!

—Wordsworth.

REVENUES OF THE ENGLISH CHURCH.

The *Edinburgh Review* for January, 1854, has a lengthy and carefully written article entitled "Ecclesiastical Economy," which we have been purposing to make an editorial out of and upon, ever since its appearance. It is understood to be from the pen of the Rev. Mr. Conybeare, the same who wrote the article on Church Parties, which drew so much attention some while since. The latter performance was exceedingly clever and spirited, abounding in keen hits; but there was a tone of flippant exaggeration about it, which never seemed to us exactly befitting the subject; in our judgment, it was not candid, and was at best but fair in its unfairness; and, in short, betrayed a too close study of Mr. Macaulay, whom, with all his force and brilliancy, we consider one of the falsest writers it has ever been our fortune to meet with. Mr. Conybeare seems on that occasion to have purposely written more for effect than for truth: consequently, the article gives us a free, not to say licentious, caricature and take-off of what are called the Recordite and Tractarian parties; though it must be confessed that the caricature was not so gross but that the likeness was in many points strikingly and ludicrously apparent. So that, as a caricature, the piece was capitally done. And the main fault we found with it was, that it seemed to proceed overmuch on the too common fallacy of taking the worst specimens of a given class of men as descriptive of the class, and as fairly representing its general character. We remember an apt instance of the same fallacy, if it be not rather a studied vice of style, in Macaulay's History. It is where he sets forth the intolerance of the Puritans as shown in their legislation: "They made it a crime in a child to read, by the bedside of a sick parent, one of those beautiful collects which had soothed the griefs of forty generations of Christians." Where the purpose and effect of the law are manifestly judged from the very worst case that could possibly fall under it; a line of proceedure which, it scarce need be said, would use up almost any human legislation. Whatever merits such a course may have, it can hardly be regarded by sober persons as the way of truth and justice. However, this by the way.

Mr. Conybeare's later article is in a different strain; or at least, if written with the same mind, that mind does not appear. It is sharp, clear, and pith in style; and, as for the matter, is made up chiefly of facts and figures, with many instructive and seemingly-just reflections and inferences interwoven. We will proceed to make a digest of its leading points: perhaps this prefatory criticism might as well have been spared.

After stating the extraordinary interest taken by Parliament, during the past year, in matters of Church legislation, as shown both by the number and nature of the measures brought forward, and by the discussions had on them; the writer proceeds to set forth the actual amount of the Ecclesiastical Revenues of the Church in England and Wales. The best source of information now accessible on the subject is the annual Clergy List, which gives an alphabetical catalogue of every living, with its annual value. From this it appears that there are in England and Wales 12,270 benefices, with a net annual value of £3,479,460. This sum is divided amongst 17,155 parochial ministers, including 4,885 curates; thus leaving 12,270 incumbents, with an average income of £283 a year. There is to be added the funds arising from *Surplice fees and Easter offerings;* the former £5, and the latter £1, to every 1,000 people; thus amounting to £108,000; the whole population being eighteen millions.

It should be remembered here that the number of benefices and of clergymen is constantly increasing. In 1835, there were but 10,718 benefices; so that the present number, 12,270, shows an increase of 1,552 in 18 years, or nearly 100 a year. Of late, the increase has been much more rapid; the excess of ordinations over deaths being for the last few years about 300 a year. It is also to be noted, that in 1835 there were 5,320 curates, of whom more than 4,000 were assisting *non-resident* incumbents: whereas now the number is but 4,885, and of these only 1,800 are assisting *non-resident* incumbents.

Such is the nearest practicable estimate of the *Parochial* Revenues of the Church. There remain the Episcopal and Capitular incomes which, under the operation of laws already existing and soon to go into effect, will amount, together, to about £364,300. Perhaps some of our readers may need to be told, that a *capitular* income is an income belonging to a *Chapter*, which, again, is a body of men attached to a Cathedral church.

The episcopal and capitular estates, that is, the property belonging to the Sees of the Bishops and the Chapters of the Cathedrals, are now managed, for the most part, by the incumbents themselves, and leased out on a system that makes them realize much less than they would, if administered like ordinary property. And here it may be well to depart a little from the article in question, and take a few particulars from an account in the London *Times* of a measure lately brought forward in Parliament by the Marquess of Blandford. His aim is, to bring out, and make available for the uses of the Church, what he calls the "latent value" of this property. And he argues and produces figures to show, that under proper management these estates may be made to yield an annual surplus of £550,000, after paying over to the Bishops and Chapters the entire incomes which existing laws attach to their office. He therefore proposes that the management of the whole property should be vested in certain Estate Commissioners, who should turn it to the best account, receive the proceeds, hand over to the Bishops and Chapters their several dues, and pay the surplus to a common fund for parochial uses.

Putting, then, all these sums together, we have £4,501,760, as the whole amount of Clerical Revenues in England and Wales, when they shall have been improved to the utmost possible extent. At present they fall short of this by about £355,000.

It may be noticed that in this estimate we have not included the revenues accruing from Church Rates. These, according to the last return, which was in 1839, amount to about £506,800; but have since been greatly diminished by many parishes refusing to pay the rates. But these are devoted to the maintenance and repairing of churches, and therefore, though forming part of the *ecclesiastical* revenues, do not properly fall under the head of *Clerical*.

All honest must agree that these revenues should be made as efficient as possible for their proper ends; and this has been the aim of nearly all the proposals lately advocated in Parliament. To this end many measures of practical usefulness have been carried, and others proposed. On the other hand, many mistakes have been committed, many useless nostrums prescribed; most of them proceeding from the erroneous belief that the motives of the clergy would be rendered more pure, and their labours more effectual by diminishing the wealth, and abolishing what are called the "prizes," of the Church. "A poor and virtuous clergy," is the watchword of a large party of ecclesiastical reformers, who suppose that clerical poverty and clerical virtue go together. It is hoped that this delusion has been somewhat abated by the accounts lately given of the peasant clergy of the mountains, who are certainly the poorest but not the most virtuous portion of the body.

It has been seen that the whole clerical revenue of the Church is something over £4,000,000; which sum, compared with the resources of the country, is less than the produce of the income tax of 7d. in the pound on the wealthy classes. Taking the whole number among whom it is divided, we have an average of only £300 a year to each; which cannot be considered a very exorbitant remuneration for the services of educated men. The emoluments of the parochial clergy, at all events, will not excite the envy of any well-paid bagman. It is true, some of them have more than the average; and the *Times* tells us with horror, that "the world hears of livings of £1,000 a year!" But let us examine the actual receipts of a rector who scandalizes the world by pocketing this sum. In the first place, the repeal of the Corn Laws has caused a fall of ten per cent. in the tithe-rent charge, thus reducing the £1,000 to £900. From this are to be deducted the poor rates, £130; the way rates, £15; the cost of collection, £30. We find, moreover, that for every three livings of £1,000 a year four curates are kept. Allowing only one to each, this takes off another £100. All these deductions bring down the nominal £1,000 a year to an actual £625.

These charges on professional income fall on the clergy alone. The judge of a county court has the same nominal income, but no rates are charged on it, and he pays nothing for assistants. It is true, the judge has to pay £50 a year house rent, while the rector has only to keep his parsonage in repair; thus leaving the former £950 net income, where the latter has £625, though their nominal incomes are the same. But the difference is really much greater than this: for the rector must give a liberal support to the charities of an extensive parish; he must give to the parochial friendly societies, to the lying-in charity, the coal charity, the clothing club, the choristers, the bell-ringers; for the relief of all the casual distress and permanent poverty around him; £20 or £30 a year at least to the national school; besides many claims upon him for the promotion of various ben eolent and religious objects, local, provincial, diocesan, and metropolitan; and he must excuse several of his poorer parishioners from the payment of their tithes. If he be a man of average liberality, these claims will take at least another £100 a year from his income; while the judge discharges his conscience and satisfies all expectations, by parting with £10 a year in charitable donations. Thus the rector's net income is reduced to £525, out of which he must pay £29, the income tax on £1,000; leaving him nearly £500 for the support of his household and the education of his family.

Such is an accurate account of the professional receipts of the wealthiest parochial clergy. But then it is to be noted that there are only 174 livings of £1,000 a year; that there are only 1,000 that reach £500 a year; that of the 12,270 benefices, more than 8,000 are less than £300 a year; and that below these are nearly 5,000 curates, with salaries not averaging over £100 a year. That the clergy are able to bear up against such poverty, is because they have in most cases private fortunes equal to their professional income, and often far exceeding it.

If it be said that the smallness of the parochial incomes might be made up by taking from the Bishops and other dignitaries of the Church; it may be replied that the abolition of all those dignities would add only £360,000; which, divided among the 13,000 clergy who have less than £300 a year, would give each only £27 a year more than he now has. But it is denied that the dignities have too much, compared with the high posts in other professions. Under the new system, the 28 Bishops will average about £5,000 a year; while the 22 judges in the Courts of Chancery, Queen's Bench, Common Pleas, and Exchequer, average about £6,000. Moreover, the number of barristers is below 4,000; of the clergy, above 18,000; so that while of the former more than 4 in 1,000 are elevated to the Bench, of the latter hardly more than one in 1,000 attains the mitre. Yet the two professions are recruited from the same classes, by men having the same education, and passing through school and college side by side. Still less can the incomes of the secondary dignities be thought too large. The deaneries are fixed for the future at an average of £1,000 each; 4 canons in each cathedral, averaging £600 each: and 70 archdeacons, of whom 8 hold canonries, and the rest average only £150 each. Compare these incomes with those of masters in Chancery, county court judges, and police magistrates, and it will be seen that the Bar has a great advantage over the Church, even in nominal emoluments.

But, even granting that the dignities of the Church are not excessive in either number or wealth, still it may be urged that the fact of such prizes hurts the spiritual interests of the Church; that the barrister, the soldier, the physician should be animated by hopes of wealth and distinction; but the minister of religion should need no such stimulants to rouse his sense of duty and kindle his zeal. But we shall find, on examination, that the supposed motives do not carry much weight with the clergy. Much misapprehension here has been caused by Sidney Smith's "Letters to Archdeacon Singleton," which, like all his works, combine sparkling wit with clear-headed common sense. But too much knowledge of the world may sometimes as far mislead a man as too little; the motives of the simple may be hidden from the crafty by their very craft. Thus when Sidney Smith guages the motives of 18,000 clergy by the measure of 400 London baristers, his knowledge of the world does not save him from showing an ignorance of human nature. He assumes that the clergy take Orders from the hope of gaining high preferment: "The whole income of the Church," says he, "if equally divided, would be about £250 for each minister. Who would go into the Church, and spend £1,200 or £1,500 on his education, if such were the highest remuneration he could ever look to? At present, men are tempted into the Church by the prizes of the Church."

Now it requires but a slight acquaintance with the ordinary specimens of clerical humanity to show that this view is founded only on exceptional instances. We have his word for it, that he was himself actuated by these motives; and we may own that at all times a certain number of able and aspiring men are brought into the ministry by similar motives. But this number is comparatively very small; the great majority being ordained with the full knowledge that they cannot possibly reach the higher seats. The prizes are open only to those who are qualified to compete for them, by literary distinction or aristocratic connection; and men possessing either of these may be suspected of entering the ministry for the sake of the dignities. But how many are these, out of the 18,000 clergymen? If we said that one in twenty thought himself to have such claims, we should greatly exaggerate. Facts show that the great mass of the clergy took Orders with a clear view of their prospects, and calculated on the lot they have obtained. But Sidney Smith is right in saying, that the income of most of the clergy is quite inadequate to explain their adopting such a pursuit; and that the money spent on their education might have been more profitably invested in trade. And he was the first to point out the remarkable fact, that the average private fortune of the clergy exceeds their professional income. Thus, while poor as a profession, they are rich as a class; which goes far to account for the popular notions of "the vast wealth of the Church." And the advantages of this are seen, wherever we go, in ruined parsonages rebuilt, new churches raised and old ones restored, schoolrooms erected and endowed, and rich and poor knit together by ties, that exemplify "the mutual help and comfort which the one ought to have of the other." Sidney Smith declares that the wealth of these capitalists is drawn into the service of the Church on the "lottery principle," by "the gambling propensities of human nature," and by the hope of gaining "the great prizes." But this is a palpable mistake: for those of private fortune are the very ones who least expect or wish the great prizes; and the real competitors for these are precisely the men who usually have little or no private fortune.

But if we reject the gambling theory, we must assign some other reason for the fact in question. It is not maintained that the great mass of the clergy adopt their calling from motives of heroic self-sacrifice. Those having the spirit of apostles are necessarily few, for human nature does not produce heroes and saints in crops. Next to these, is no small number who have sought in the service of religion a remedy for the sorrows of life, and who hope to sweeten the bitterness of their lot, by giving themselves to the duties of benevolence and devotion. To preach glad tidings to the poor, to heal the broken-hearted, to shed light upon the darkness of the dying, seems to them the happiest destiny for a wounded spirit. Others again are of shrinking and sensitive natures, who seek refuge in a sacred calling from the turmoil and selfishness of the world, yielding to the same impulses which formerly drove so many from the rough struggle of life into the cloister. They imagine they can escape from the strife of tongues by flying to the altar of God; though they often find, too late, that they have taken refuge in a battle-field. Larger than any of these is the class who enter the ministry because their unambitious temper finds it an appropriate sphere for moderate talents and ordinary energies; and who, if animated by no vocation to a life of apostolic labour, yet honestly mean to do their duty. And with some fancies in their minds that look to their own happiness, are blended less selfish pictures of new school-houses, filled with peasant children; of shivering paupers clothed and comforted; of cottages made glad with Christmas dinners; of wine and oil poured into the wounds of poverty: looking forward to a routine of kindly and useful labours, with a respectable position in society, and a small addition to their private means. Many of them, too, are sons of clergymen, and thence derive other inducements to follow the profession of their fathers. Such are the motives which, acting separately or in combination, impel so many thousands of educated men into the ministry. If these fall short of the ideal of Christian zeal, we should remember that it is wisdom for men, in such cases, to avail themselves of the ordinary laws of human nature, and not depend on the exceptions. The best that society can demand of its members is a life of usefulness, not of heroism.

Still there is a small minority who are actuated, if not by the "gambling spirit," yet by views equally secular and even more definitely sordid. Among these are not only some who enter the Church from the same motives and in the same spirit as they would the Bar, but many still lower, whom the world designates as *clerical adventurers*. First of these is the Irish *fortune-hunter*, who, after serving two years as curate at home, rushes across the channel to seek his prey; advertises in the *Record* for a "town sphere of usefulness;" gets himself appointed assistant minister of a chapel in some wealthy borough; if his face and figure aid the fascinations of his tongue, soon wins the idolatry of his fair hearers, and ends by marrying the richest widow in the congregation. Next is the *creeping climber*, who begins life as a servitor at Oxford, with a firm determination to die a bishop; and, by dint of tuft-hunting and time-serving, crawls slowly but surely, if not to the pinnacle of the temple, at least to a snug harbour among the battlements. Then there is the *renegade Dissenter*, perhaps the most offensive specimen of the class. He distinguishes himself by extreme violence against the sectarians whom he has left, and publishes tracts against schism, and dialogues in defence of the Church. Thus he commends himself to some weak and well-intentioned patron, and is rewarded with a paltry benefice and a trifling rise in social rank. There is no objection to showing off these consecrated speculators in their true colours, for they richly deserve it. But it should be remembered that these are by no means the peculiar product of a dignified Establishment. They are incidental to every method of providing for the ministry of public worship, and are at least as common a fruit of the "voluntary principle," as of State endowment; as may be seen by the working of that principle in the United States. We must give in full next week the writer's account of what he considers the only *peculiar* product of an Establishment, together with a few other paragraphs. We will close this article now, merely remarking, that if we had foreseen how much work it would cost us, we should hardly have undertaken it.

KENTUCKY JUSTICE.

We take for granted that most if not all of our readers have heard before this how the trial of Murderer Ward of Louisville has resulted. We move the subject, therefore, not with the thought of conveying any news, but merely for the purpose of contributing our voice to swell the verdict of public opinion touching the verdict of the jury in this case. We have to confess, though, that we have at no time since the assassination took place been so sanguine of a different result, as many seemed to be. For from the period of our earliest recollections we have been used to hearing quite often of teachers being slaughtered in the South by their pupils or their pupils' friends; and we do not remember ever to have heard of any one's being punished for it. Instances of punishment for such crimes may have occurred there, but we cannot recall a single one, and we have heard of so many on the other side, that if any exception had come to our knowledge, we could hardly have forgotten it. All which, we submit, fairly infers that the benefits of education are not there held in so high esteem, as that the dispensers of it can have the ordinary protection of law against the assassin's knife or the murderer's shot. At all events, there is no disguising the fact, that, in that section of the country generally, teachers of every grade from the highest to the lowest, though required by those who employ them to govern their pupils, and to punish them when punishment is necessary to the governing of them, are liable at any time to be butchered in the most brutal and cowardly manner for doing this part of their duty; and the butchers need have no fear of the law before their eyes while going about their most vile and execrable work. These things are inexpressibly shocking; it gives us no pleasure to say them; we wish most sincerely that they could not be said with truth.

The case of Murderer Ward, however, was one of unparallelled savageness and atrocity, insomuch that we could not but cherish some faint hope that it would prove an exception. Mr. Butler was a quiet inoffensive person, known as a prominent member of the Peace Society, and highly esteemed as a Christian scholar and gentleman. He had stood for some time in the relation of teacher to the Ward family,—a relation that is apt to plant an almost filial attachment in the breasts of all but the worst specimens of our kind, the very Calibans of human nature; he had earned, and seemed to have gained their respect and confidence, so far as they were capable of such sentiments; and all things so stood between them, that in case of any seeming wrong, he was entitled, on every principle of honour, of justice, and even of policy, to a full and fair hearing of his side, before any the slightest blame or censure should pass upon him. No one had any right or reason to presume that he would resort to punishment but from a stern sense of duty. He had resorted to it in case of the murderer's brother; though whether rightly or wrongly in this particular instance, does not appear; for it is remarkable that in the trial this question was not once moved by the defence. He was not heard at all in the matter: whatsoever the boy was pleased to say was taken for granted as true, and acted upon at once. From the facts as fully established at the trial, and even by the testimony of the Wards themselves, it appears that on the very morning of the murder the assassin prepared himself by purchasing two pistols and having them loaded, and with them concealed in his pockets went to Mr. Butler's schoolroom, taking his brother along armed with a Bowie-knife. He entered the room, called for Mr. Butler, and told him he had a matter to settle with him. He was politely asked to step into another room, but refused to go, as if his purpose were to disgrace Mr. Butler in the eyes of his pupils. After asking two insulting questions, to which he got nothing but mild and courteous replies, he denounced the teacher, right before his whole school, and that in a community where it is utterly fatal to a teacher's standing to put up with such insults,—denounced him as a liar and coward; and then, upon Mr. Butler's offering to resent it, drew his hitherto hidden pistol and shot him to death. We here present the case in the form most favourable to the assassin: the stronger and better testimony was that Mr. Butler made no offer of resentment. But even granting that he struck a blow before he was shot, this does not help the shooter a whit; for when a man thus endeavours by insults to provoke a blow, receives it, and then kills the striker, it is murder by all law, human and divine, murder of the darkest kind, murder only aggravated by the circumstances of the deed. The act was most deliberate; it was most unprovoked; there was nothing but pure, unadulterated, concentrated murder about it. Murderer Ward has everything that can recommend a man to be marked as another Cain. Nor was the act more wicked than mean: every unbiassed mind that has a particle of manhood in it must at once set down the inexpressible wretch who did it as one of the basest of cowards and one of the most brutal of assassins.

And yet a Kentucky jury, with all these facts of the case clearly before them, have rendered a verdict of entire and perfect acquittal: where others see nothing but, so to speak, a doubled-and-twisted murderer, they are able to find no guilt; and they treat him as if he had done nothing wrong. It is a horrible outrage, we will not say on law and justice, but on common decency. What shall we think of them? Are they so sunk in barbarism as to think that if a man will teach people to read and write, it is good enough for him to be shot? Are they so besotted with some preparation of hell-broth, that all crimes cease to be such in their eyes, when committed against the life of a teacher, though he be one of the most quiet, upright, and inoffensive of men; and that, too, when he is absorbed in his sacred duties, and with the objects of his love

and care all about him? Surely they must be of the old race of JACK CADE whom SHAKESPEARE represents as putting a man to death on the following charge: "Thou hast most traitorously corrupted the youth of the realm in erecting a grammar-school: and whereas, before, our forefathers had no other books but the score and the tally, thou hast caused printing to be used; and, contrary to the king, his crown, and dignity, thou hast built a paper-mill. It will be proved to thy face, that thou hast men about thee, that usually talk of a noun and a verb, and such abominable words as no Christian ear can endure to hear." But whatsoever may have moved them to such a verdict, it is a comfort to know there are some in Kentucky, if not more than some, who do not endorse it. Read this from the *Louisville Courier*:

Again it has been decided in this State, after a deliberate trial, conducted with all the usual forms of law, that killing a man engaged in the peaceful pursuit of his profession, is not *murder!* Again it has been decided in this State, by a jury regularly empanneled and solemnly sworn, that taking the life of a man of peace, who has sought no quarrel—who has been guilty of no offence—who has never been known to lift his hand against his fellow-man in anger—is not even *manslaughter!* Again it has been decided in this State, that virtue has no protection in the midst of its usefulness—that in the law of the land there is no shield for humble worth.

The criminal code of Kentucky is a code of blood. Let no one try to think that this is not so. The stigma can no longer be escaped from. "Out—out, damned spot!" may be vociferated, but it will not out. The blot is in our escutcheon. The scales of Justice have disappeared. The broad, blank field is covered with human blood! Who does not shudder at this contemplation? Who feels safe in the presence of such a fact? Who knows when the hand of the assassin may not strike *him* to the earth?

Let us not deceive ourselves. This verdict is one of momentous concern. No man, after the trial commenced, expected a verdict of *not guilty;* every man who has spoken to us upon the subject, to the very close expected that the jury would "hang." A verdict of *acquittal*—even the possibility of such a verdict, in the face of the strong and overwhelming testimony as to the facts, had found its way into the head of no man who has expressed himself upon the subject in our presence.

From the part taken in this affair by certain persons, it is scarce possible to avoid the conclusion, that the "upper ten thousand" of Kentucky, instead of having a manly and honourable pride of character, are possessed with a most mean, miserable, and pitiful pride of caste. Well do we remember, that when the crime of Dr. WEBSTER became known in Boston, none were so desirous of having stern justice done on him as the circle in which he had most moved. They felt, and justly felt, that they had been personally sinned against, that their honour had been reproached, their society desecrated; and they were personally interested to have a due vindication follow. This is right. This is such an aristocracy as we can well afford to honour; an aristocracy jealous of their character, not of their caste. It is so with the highest circles in England, and it must be so wherever true honour has any real life. If the great Duke of WELLINGTON in the last year of his life had done such a deed as this in which a Kentucky jury finds no guilt, he would have been hung without mercy. We find nothing sadder in this whole affair, than the circumstance that the very people who should have made it point of honour and of *esprit de corps*, to let the cowardly assassin, who had profaned their circle, become a sacrifice to justice, and thus vindicate their character from the reproach he had brought upon it; that they should have acted as if justice to him would be a stain upon themselves! The LORD deliver us from such aristocracy! While writing the above, we have met with the following capital editorial in the *Daily Times* of the 3d inst., with which we take leave of the subject:

The monstrous atrocity perpetrated by a Kentucky jury in the case of MATT. WARD still continues—as well it may—to excite universal indignation and execration. It is justly regarded as a flagitious and unparalleled outrage against every principle of law and justice. It will remain a foul and everlasting blot on the escutcheon of the State. How a legal conviction for murder is ever hereafter to be accomplished in that State, except in the case of some mean and friendless homicide, it is difficult to imagine—if we are to take the jury who sat in WARD's trial as a type of the moral and judicial sense of the people. But we do not—and until compelled by irresistable evidence, we will not believe the people so lost to all sense of law and justice. We trust that the jury in this case, and all who in any way uphold or sanction their monstrous verdict, will meet on every hand, during the remnant of their miserable lives, the unmistakable expression of the scorn and loathing which this atrocious decision so richly deserves.

We do not say this because we *wish* WARD to be hung. We say it because WARD was, beyond all doubt, guilty of a foul murder; and it was the solemn obligation of the jury to have said so. We do not say that WARD *ought* to be hung. We are far from being absolutely clear as to the good uses of hanging men. But what we *do* say is, that if any body is to be hung for murder under the laws of Kentucky or any other State, it is all-important to the ends of law and justice, and to the right education of the moral sense of the people, that examples of hanging should be made of just such murderers as WARD, persons from the same social class to which he belongs. It is a hard case that all the experience of hanging should fall to the lot of negroes, poor Irishmen, itinerant peddlers, or other friendless vagabonds, much less protected by education and circumstances of life against the instigations of the devil, and so no doubt ordinarily much more deserving a merciful allowance in the eye of justice, than men in MATT. WARD's position. It is *hard* for such to be the only ones hung. And *it works badly on the moral sense of the people.* It is a poor education for them in the lessons of justice. It is not a good way to imbue them with reverence for the sacred majesty of Law—the passionless yet inflexible and impartial countenance of Justice. On the contrary, its direct and natural, its necessary and proper, effect is to rouse not only their instinct of self-love, but their very sense of justice, to contempt, hatred, and defiance, against such a monstrous sham as that pretended justice, which metes out hanging only to murderers from among the lower orders in the social scale. Then, as to the higher classes, the sense of immunity to themselves robs the spectacle of hanging, or the threat of it in the laws, of all that power to restrain men's passions which we suppose is the main reason why it is thought necessary, to guard a thing of such paramount sacredness as human life against murder, by the extremest infliction that society can impose.

Our disgust and aversion in the matter of this verdict is not then at all because the gallows is cheated of its victim; but because to effect that the jury have lent themselves, or sold themselves, to the utterance of a solemn judicial lie. The question whether MATT. WARD would be hung or ought to be hung, is a question with which the jury had nothing to do, a question wich they were bound by the obligation of their oath, to put aside from having any influence on their verdict. The sole and only question for them to decide was, whether WARD was or was not *guilty of murder*. This question they were to answer truly, according to the law and the evidence. We say they have answered it *falsely*. We say that the moral and the judicial conscience of every man of common sense and impartial mind, in Kentucky and throughout the United States, will hold their verdict for a false one.

There is one supposable case in which a jury rendering a verdict in palpable contradiction to the law and to the evidence, may be charitably exempted from the charge of perjury. It is the case of honest ignorance of the distinction between a *personal* belief, and a *judicial* belief, as a justifiable ground of decision. A jury may have a perfect certainty of moral conviction that a man on trial before them is guilty of murder; yet if the fact be not legally proved, they have no right (and so the court will instruct them), under our judicial system, to render any other verdict than that of *not guilty*. In Scotland the verdict of *not proven* is allowed in such cases. But this makes no difference as to the principle in question. What the jury have a right to believe morally, is one thing. What they have a right to believe judicially, is another thing. But it is supposable that a jury may render an unlawful verdict from not understanding this distinction; and so not be guilty of perjury. All that could be said in such a case is that the jury were incompetent for their place. Twelve such "honest men" have as questionable title to be in a jury-box, as the one "honest man" had to be in Dr. Caius' closet.

But the case supposed has no application to this Kentucky Jury. Their verdict cannot be excused by supposing any confusion or ignorance in their minds, as to the distinction between a moral and a judicial belief. So far from it, the only conceivable excuse for them must proceed upon assuming them to have known it, and acted upon it—mistakenly, indeed, but honestly, acted upon it. So far as their personal belief is concerned, we do not imagine they entertain a doubt of WARD's being *morally* guilty of murder. And it is to us an almost incredible thing that they did not have an equally unhesitating judicial belief—did not see that, by every principle of law and evidence, WARD was also *legally* guilty; and they were bound by their oath to say so.

We say incredible. Yet still it is possible. The Jury may have regarded the fact of BUTLER's striking WARD as legally proved, and may have gone upon the judicial belief that this fact took the killing out of the category of legal murder, and so may have felt themselves bound in legal conscience to acquit one whom at the same time they believed to be a murderer. This is possible; and the possibility furnishes the only bar to an instant and unhesitating denunciation of them as guilty of wilful perjury.

We have not seen the charge of the Judge. If he failed to charge the Jury that the fact of BUTLER's striking WARD, even if legally proved, (and it is open to the gravest doubts,) did not make the shooting, under the circumstances, any the less murder, or if he charged them in any way to the contrary, there is no language of indignation or disgust too strong to be applied to him. If, however, he charged them rightly and as he was bound to do, then all ground for withholding the severest denunciations against them falls away. Their verdict is a lie. They have belied their moral and their judicial conscience. They have perjured themselves. They have done it wilfully and deliberately. For what reason? GOD in heaven knows; and some, perhaps, on earth may know. Many will have an opinion. We have expressed ours; and we shall continue to hold it until facts not yet revealed prove it to be erroneous.

THOUGHTS ON CURRENT EVENTS.

The late arrivals from Europe have brought no small quantity of that kind of intelligence which furnishes the usual subject of our reflections. The British Parliament had adjourned for the Easter holidays, and was not to sit again until the 27th of April. The day was chosen in order to enable the members to be at their country homes on the 26th, which day had been fixed on as a solemn day of Humiliation and Fasting, to implore the divine protection under the calamities of war, and the divine favour upon the armies and fleets of the nation. In the actual war between the Western Powers and Russia, nothing has occurred beyond the rejection of the proposals of the Prince of MECKLENBURG; with them has disappeared the last traces of the possibility of peace. Prussia and Austria are manifestly unwilling to commit themselves to the hazards of war, fearing, probably, their own subjects more than any foreign enemy. Yet they have signed another protocol, expressing their conviction of the justice of the cause maintained by the Western Powers. Russian troops have, it is said, entered the semi-independent province of Servia, a sort of feudal dependency of Turkey, and have been followed by the Austrians. This may bring on the decision of Austria.

The war between Russia and Turkey is going on with more activity, but the accounts leave the results very uncertain. The Sultan was said to be about immediately to issue an important *firman*, a copy of which, although it is not yet promulgated, appears in an English paper in our hands. The important provision is, that "the depositions of individuals of every nation and *millete*, without exception, who have personal and particular knowledge of the question at issue," are to be taken. It is supposed that this, indirectly, gives to Christians, the right of bearing witness. The *firman* also abolishes the torture and the bastinado as a means of punishment.

The Bill for the Reform of Parliament is given up for this year. A defeat would have involved the necessity of the resignation of the ministry, or of a dissolution of Parliament. This last would, perhaps, not have been averted even by a resignation; since it is certain that the Derby party is not strong enough to carry on the government in the present House. Success would also involve a dissolution, since it would be impossible to deny to the newly-enfranchised constituencies and individuals, an early exercise of their franchise, while the government were engaged in war, and liable to be obliged, at any moment, to demand additional taxes. A general election at the commencement of a war is no desirable event. It is therefore postponed until the period at which, by law or custom, the Parliament must cease to exist, has more nearly approached. The Derby party derive a slight advantage by asking why the measure was brought forward, when there was so great reason to believe that the circumstances which have compelled its withdrawal would probably occur? This is one of that numerous class of questions which are more easily asked than answered. But the true reason probably is, that the ministry felt obliged at the beginning of the session to comply with their pledge, lest the avowal of the danger of the Russian war should precipitate that calamity. Had they not brought forward the bill, they would have been obliged to answer questions from the Radical members, and thus to disclose more than would have been politic of the relations with Russia. Before the war was known to be inevitable, a conclusion at which the public mind was singularly slow in arriving, the thoughts of men were much occupied about the proposed Reform. Now, all interest in the subject is swallowed up by that which the war has excited. It was, therefore, necessary to propose the measure, which, had the war not occurred, could have been pressed. The actual war has rendered it both possible and expedient to postpone a measure which, without it, was a necessity.

The Bill for the enfranchisement of the Colonial Church has been discussed in committee of the whole. The debate disclosed the most astonishing ignorance of Ecclesiastical affairs. The first amendment proposed was, to strike out the words "metropolitan," "province," and "diocese," on the ground that they amounted to the erection in the colonies of an Ecclesiastical establishment. This is a repetition of the unhappy blunder which was made at the time of the Papal aggression. The division of England into dioceses, and the erection of a metropolitan see, by the authority of the Pope, were treated as aggressions on the crown of England. They were so, to the extent of rejecting the Queen's Supremacy, which the law of England allows every Romanist to reject. The imposing a penalty on those who assumed the titles thus created, was clearly a step back in the path of toleration. The Papal Aggression assumed, as Rome has always assumed, that the Church of England is not a true branch of the Church. It was, therefore, an attack on the Church of England, the justice of which depended on the truth of the assumption. But Churchmen, to purchase the aid of the State, the power of which was then in the hands of the enemies of the Church, agreed to treat the aggression as an attack upon the supposed right of the State to erect provinces and dioceses; but that right belongs to the Church, and is only derived by the State under her express or implied grant. Such a grant the Churches in communion with Rome had never made, and, as to them, the State of England had not, as to the Church of England she had the questioned right. The question which set of dioceses were truly such or such in the eye of the Catholic Church, depends on that of the Supremacy of the See of Rome. While that is in dispute, every man will maintain or deny, that the sees erected by the Pope, or by the State, are the true sees according to his opinion of the other matter. We believe that the Romish opinion on both of these questions is an error; but the toleration of one of those errors involves the toleration of the other.

This view of the subject was upheld by that small, but enlightened class of English laymen, which includes in its catalogue the honoured names of GLADSTONE, HOPE, and DICKENSON, as well as others. This body of men we are accustomed to regard as possessing more knowledge and sounder views on the subject of ecclesiastical matters, than any other class of English Churchmen. On the present occasion, the old sophism was revived, and great dread expressed that Parliament, by sanctioning the idea of dioceses and provinces erected by the authority of the crown in the colonies, would be interfering with the rights of the Colonial Legislatures. On the other hand, it was said that to strike out the words, would amount to an abandonment of the Queen's Supremacy. The Solicitor-General had fortunately sufficient common sense to see that as the bill, with the proposed amendment, affirmed nothing about dioceses or provinces, the question would be still left entirely open. He agreed to the amendment, and it passed.

The next amendment was to substitute the words, "Churches in communion with the Church of England" for the words "the Church of England in the Colonies." To this Sir R. BETHELL would not assent. He could not understand, that the Church of England, anywhere in the Queen's dominions, could be any thing else but the Church of England. Nobody seems to have perceived that the question arose from the use of the word church in two different senses. Regarding the word "church" as equivalent to national church, the colonial churches are parts of the Church of England; but regarding the church in each colony or in each colonial diocese, as an organized part of the Church of CHRIST, having local jurisdiction, and therefore a particular church, they are churches in communion with the Church of England. Upon this singular debate, the Dissenting members contrived to graft another question. Whether the Church of England in the colonies be established or not? Here, again, the same ignorance was displayed, as to what constituted an establishment. Some thought it meant endowment, some State preference, some identity with the Church of England. Finally, the amendment was lost, and after the House had spent five hours, in debating four lines, the committee reported progress in order to give the Solicitor-General an opportunity of reconsidering the bill. That it will ultimately pass, in some shape, there is no doubt. But it has to be discussed by men who do not understand the subject, and who are captious and pertinacious in the direct ratio of their ignorance. Much light is thrown upon these, to us Americans strange difficulties, by the following sensible remarks of the Editor of the London *Morning Chronicle*:

In this whole matter we must wait for time—the unraveller and extricator of all these temporary complications. The ecclesiastical condition of the colonies is exactly paralled to their temporal condition. Both are in a transition state. The colonies will ultimately become independent States—the Churches will ultimately become independent communions. To interfere with this natural law is useless—to accelerate it, unwise. All parties feel this. Sir JOHN PAKINGTON's apprehensions are only a caution in this direction. He objects to the present measure because he thinks it cuts the rope. Such is not its object—cannot be its result. If the colonial Churches choose to tie themselves to an elaborate system of appeals to England, there is nothing in the present Bill which will prevent them. This is a sufficient assurance to Sir JOHN PAKINGTON's apprehensions on the one side; and on the other, we way cite the frank acceptance of the principle embodied in Mr. DUNLOP's amendment as a sufficient guarantee that whatever phrase be used, all we practically claim for colonial Churchmen is, that they may be as free to manage their own affairs, for good or for evil, on their own responsibility, as any community of colonial Baptists or Wesleyans. Agreed upon these substantials, we care not that the measure pauses for the sake of ensuring verbal unanimity.

The Bill providing a new constitution for the University of Oxford was read a second time, without a division, and in a very thin House on the 7th of April. The debate, in this case, was conducted by men who understood the subject, and was marked by great ability. The Derbyites found fault with the bill as a high handed interference with the rights of the University; the Radicals and Dissenters because it did not go far enough. The Derbyites, however, admitted, that some measure was necessary, and that a mere enabling statute would not answer the purpose; they therefore agreed to affirm the principle of the bill, by permitting it to be read a second time, on the pretended hope of getting the more obnoxious features struck out. The Radicals also agreed to accept it as an instalment. The ablest speeches were those of the two members for the University, Mr. GLADSTONE and Sir WILLIAM HEATHCOTE, and of Mr. ROUNDELL PALMER. These all supported the bill, although the two last named, as well as some of the leaders of the Derby party, intimated their intention to move certain amendments. Some of the opposition members disliked the idea of the contemplated congregation, which they stigmatized as a new and dangerous debating club. Mr. PALMER, with less than usual sagacity, thought that the objection would be removed by enacting that the debates should be in Latin. This seems a strange idea. The Convocation has the right of debating in Latin, which, however, is very rarely exercised. When it is, the debate is conducted very much on the principle of those in a debating society. Every one makes a prepared speech, which no one is prepared to answer. There is no real discussion, but a mere ventilation of commonplaces. Some suggestions were made as to the propriety of allowing each class, which is to be represented in the proposed Hebdomadal Council, to choose its own representatives, which were soon put down by Mr. GLADSTONE's argument, that it was not well to stereotype the idea of class interests in the University. Except on those two points, there seems to be no serious objection to the proposed constitution of the University.

The debates related chiefly to the colleges. Sir WILLIAM HEATHCOTE objects to some of the changes proposed in the colleges on this part of the subject: the chief difficulties are connected with the opening to general competition of fellowships and other emoluments, which the founders designed for particular classes. These classes are, chiefly, either founders' kin, persons born or residing in a particular district, or educated at a particular school, or poor persons. The last preference is to be continued, except with regard to fellowships, to which, as being offices of trust, it seems as well not to apply such a qualification. With respect to the first, so far as relates to the lineal descendants of the founders, the bill leaves matters as they were. This is said to be a matter of very little consequence, as the founders, being, generally, mediæval clergymen, had no lineal descendants. It is supposed that there are but two cases to which the provision will apply. As to collateral descendants, the privilege is to be continued for an hundred years longer, where it exists at present, and in future foundations to be allowed for fifty. Mr. ROUNDELL PALMER showed that this was a large indulgence, fully more than could properly be asked. The mediæval founders understood their kin to consist of persons who were related to them, agreeably to the rules of the canon law. According to that law, collateral kinship did not extend beyond the seventh degree. Moreover, very few persons, of any profession, or in any age, practically, can mark for relations, as such. who are not within those limits. There is probably no person now living who is related within that degree to any of the founders of the close fellowships, or other collegiate emoluments. But the post-Reformation distributors of these emoluments have construed "kin" to include all persons who could trace their descent from any common ancestor, however remote. Hence it follows, that all persons now claiming preferences, as the collateral relations of founders, are claiming that which the founders never designed for them, and which they only receive under an erroneous construction of their wills.

The question of school preferences rests on very different grounds. The changes are claimed to be a carrying into effect the true intentions of the founders, attending to their chief object, neglecting details. It is only on that ground that they can be morally justified. But it is said, and we think, with truth, that the schools were the principle objects of the founders. They desired to have a good school, and to encourage the boys to study. They also desired to benefit the places in which the schools were situated, by giving to them the means of a good education, in their own neighbourhoods. Sir WILLIAM HEATHCOTE designs to move that they be continued. It is probable that the claim will be found irresistible, and will, although perhaps with some modifications, be admitted. It seems to be conceded, that the other claims connected with particular localities, are indefensible; the circumstances of the country, and of the particular places themselves, having so widely changed.

There are some questions about the mode of endowing professorships at the expense of the colleges; but they admit of an easy compromise. We think that the bill will probably be improved; but there can be no doubt of its final passage.

We regret that the bill relative to the non-removal of the poor from their chosen places of residence to those of their legal settlement has been withdrawn. It extended only to England and Wales, and left an Irishman or Scotsman liable to be sent back to his native division of the kingdom as before. This the Irish members insisted should be altered, or they would unite against the measure. The ministry were not strong enough to carry it, under such circumstances; nor could the amendment be hastily prepared. The question is one of great difficulty. There is the same hardship in sending to the place of his birth, an Irishman living in Middlesex, as a Yorkshireman, under the same circumstances. There is the additional hardship, that he is sent not to a place of settlement, where the public are bound to maintain him, but to the nearest place in his native country, where he may have no resources whatever. On the other hand, there is hardship in compelling an English parish to maintain every Irish pauper who chooses to settle in it, and who, perhaps, was sent into it because he was a pauper. To give time to settle these difficulties, the bill has been withdrawn.

H. D. E.

Baltimore, May 1, 1854.

BISHOP DENISON.—His words were but the seeds of future growth. His deeds were always the worthy and full development of his professions. But it was not merely his love of truth which saved him from all contamination of this common sin. His exceeding humility protected him as much as his truthfulness. Never, I believe, in this world, did man more "esteem others better than himself" than did our holy Bishop. Not one of you, my brethren, ever joined him in any good work, ever gave earnest, in his sight, that the love of your SAVIOUR or your SAVIOUR's poor was constraining your heart, that your Bishop did not think you taught him thereby, and that by the shining of this your light, he ought to learn to walk more charitably, and with more abundant zeal and love. His great depreciation of himself led also to his giving way to natural feelings of shyness and diffidence, which threw, at times, over his gentle, calm, and dignified manner, the appearance of coldness. But those who knew him well could easily remove this restraint by a confiding, easy bearing towards him, and so at once reach all those tender endearing emotions of friendship and affection which filled the large and generous heart of their venerated Bishop and friend.—*Bishop* HAMILTON.

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LITERATURE.

Melbourne, and the Chincha Islands; with Sketches of Lima, and a Voyage round the World. By GEORGE W. PECK. Scribner.

Mr. PECK commenced his voyage round the world at Boston, on the 18th of February of last year, and made Port Phillip's bay, in Australia, on which Melbourne is situated, on the 20th of May. He passes over intermediate incidents, and plunges at once, epic fashion, into that inordinate sphere of activity. But, before taking the reader ashore with him, a slight introduction to the traveller may not be inappropriate. Mr. PECK, then, is no common mercantile or sailor adventurer, or accidental book-maker, who seeks to turn the chances of life to the profits of literature; on the contrary, he is an author by profession, who has served his apprenticeship among the best instructors of books and men, and incidentally in that school where the arts of literature at the present day are best taught by culture and necessity—the school of the press. Somewhere in his book he calls himself a "member" of that always rising institution, and he might have graduated from a less intellectual college. The newspaper adept, we do not speak of the raw country editor, just promoted to the sovereign command of the types, which he has hardly learned to set, or the slangy politician, who leaves the stump for the chair,—to put his party through a campaign—but the thoroughly accomplished man of words and ideas, who is lavish of thought, and economical of expression; who feels that a blow is to be struck in a paragraph, and knows how to plant it; who can use a word with the delicacy and effectiveness of a surgeon selecting an instrument; who can be convincing without argumentation; profound without solemnity; hearty without sentimentality; and touch the immediate interest of the moment, for the moment, without being vulgar,—this is a person of no slight accomplishments. Of course something more costly than newspaper training has been necessary to produce such a writer. You can have excellence nowhere in literature without character as the basis. The humblest paragraph, of any essential value, has cost the writer much more than appears on its face. To the initiated, it is a little tell-tale history, significant as the light footmarks on the sand, which point out a species to the natural historian. When the reader has read this book which we are noticing,—as he certainly will do if he once take it in hand—he will understand how much of personal philosophy and experience enters into a thorough system of reporting. For his own case, Mr. PECK occasionally lets us behind the scenes, as in his preface, where he alludes to the costs and charges, the investments and non-paying dividend stock of literature; the disappointments with one's self and the world, and that fascinating kind of suffering by which the care-cherishing race of mortals accumulates painful experiences, and writes of them—consolation unknown to tame and happy people—with exceeding satisfaction. To compel misery to sit for its portrait in a book; to fasten it down to the chair and study out its lineaments, depict its wrinkles and sadder beauties, is one of the strange felicities of authorship.

Without further preliminary, we take Mr. PECK's arm for a ramble about Melbourne. The first thing which our traveller sought on landing was sleep, which for once, the great dramatist to the contrary notwithstanding, had failed.

Upon the high and giddy mast
Seal up the ship-boy's eyes, and rock his brains
In cradle of the rude imperious surge.

Long before approaching the land, the gentle god had fled the forecastle, frightened by the shouts of expectant gold-hunters. Much was to be hoped from Melbourne by a well-disposed gentleman, heavy with somnolency; but the town performed little in this way. Night number one finds our traveller, on torpid thoughts intent, laid out in a company of forty or fifty, in the concert hall of PASSMORE's Commercial Hotel, some on tables, some on stretchers, others on the floor. A stretcher—bed suggestive of the genius of PROCRUSTES—is Australian for cot. Mr. PECK secured one. "Alas, it was a foot too short! and worst of all, I had hardly got into a sound sleep after the general row, sleepy wit, groans, wise remarks, and all that, had subsided, when down came the head of my 'stretcher,' and I was obliged to tack ship to avoid congestion of the brain." The first night was a failure. During the next day a slight alleviation was gained, over a broken copy of Virgil, which turned up in a tent at Canvasstown. Night descending, our wearied mariner sought the gentle god at the Royal Hotel, and secured the third bed in number thirteen, "ominous number," as poor Jack remarks. It would have been all very well, but for the fleas and spiders, who kept Mr. PECK thinking of "JOB, and REGULUS, and the Chinese torture, till morning." In fact he was driven to the expedient of prescribing for the case nine Dover's powders, which he tossed into himself in three pills, and awoke on the third morning a renewed man. With his eyes open he took

A CLEAR SIGHT OF MELBOURNE.

The site of Melbourne is beautiful. That is hardly the word either. It is magnificent. The lines of the landscapes around it are in long undulations open to the sky. The heart of the town is a broad valley extending out northwardly to more elevated plains. The higher portions east and west overlook this valley, and around in the distance the view is bounded by the sea line of the Bay, and the wavy outline of mountain ranges forty and fifty miles away. The landscape seems everywhere to be laid out upon a large scale; the views westward from the Telegraph Hill, or eastward from beyond St. James' church, looking over Collingwood, are especially grand and unique—full of the character we image at home as belonging to this vast remote region. They are antipodial, primeval—glimpses of mighty solitudes, the ends of the earth. . . . .

I think the view westward from the Government House particularly fine, though the elements of it are the simplest possible. On the left the bay and forest of shipping; on the right the sloping curves of the Mount Macedon range, fifty miles off, and intervening rolling forest plains; directly in front, a dead level extending from the base of the uplands of the city across immense green watery meadows, more than half lake, but not marshy, for they are dotted with herds of cattle—to green plains where the eye can distinguish here and there a shepherd's station; thence onward over I know not how many miles of perfect flat to an outline broken only by the Youang Mountains, which rise from it like islands from the horizon of the ocean. To my apprehension there is a decided character of lordliness in the outlines of these hills; they repose on the plain with the air of a giant resting on his elbow, and gazing unconcernedly over the illimitable waste of the Southern Pacific.

This is the heroic in description, and there is a still finer perception of minuter traits in the sketch of the Garden of Melbourne, for this new town has already its richly-decorated park of three hundred acres. Nobly is it said of a spot where the forces of nature seem to exult in company with the energies of man: "The sombre day, the serious landscape, the wondrous evergreens, the lofty park, the sense of ancientness and remoteness, combined with the evidences of home-like refinement—I think I feel it yet. I feel with what a mighty tread the footsteps of English civilization advance over the earth."

For the advance of Melbourne, it is solid and substantial. The mushroom has petrified before it could decay. There is hardness enough in the stern elements of this town, where convict vice looks out upon you with undisguised countenance, and the root of all evil blossoms in its thousand deadly flowers. But there are living forces in humanity which will purge even these humours of the body politic for health and life. Already order is evoked from chaos, wealth yields parts of its stores for benevolence, nature asserts her scientific interests of field and mountain, books arrive to refine the distempered faculties, there is a library association, and "on Sundays, the sound of the church-going bell is heard through an air as silent as floats over the stillest valley in New England."

With all this, it is hardly a place which a man who has much respect for life, physical, moral, or intellectual, would choose to live in. The atmosphere is dry and exciting, stimulating and exhausting vitality. "Most of those who go there from other climates, and who are not unusually robust, look worn and fatigued after a few seasons; their limbs drag, and their voices retreat to the back of their heads, and are like those of men talking in dreams; their hands are cold, their skins enamelled." This is acute, descriptive writing, and of a similar introspective power is the account of the convict countenances which haunt the visitor in that region—"so coarse and livid, and with eyes that had pupils no bigger than pin-holes, out of which seemed to look devils incarnate," or more mournful in the face of young womanhood "not weakness exactly, nor badness, but moral dullness and the look of a heart that had never dared to hope, which made one inexpressibly sad."

At Melbourne, the very horses have grown rough and shaggy in the neglectful business interests of the spot. The streets, that unfailing test of civilization, for which our own city is resolutely, but not altogether successfully as yet, struggling, are mud in winter, dust—of an exceeding rarified and penetrating power which snows everything over—in summer; and no GENIN has, as yet, appeared to mitigate the evil and inspire hope for the afflicted. In far countries, stories we know lengthen with the increase of latitude—proverbially speaking greater latitude is allowed—but we do not doubt such statements as this—"Dust gathers in a few hours upon furniture in closed rooms, and on the faces of sleepers, to an extent almost incredible; one gentleman told me that he had waked with it covering his face like a mask, a quarter of an inch thick!"

But we turn to more agreeable incidents. A sailor's dinner is a thing to be relished all the world over. Who does not remember, in Mr. MELVILLE's capital book "Redburn," the achievements of that young gentleman on his first voyage when, at Liverpool, "he goes to supper at the sign of the 'Baltimore Clipper'," and the ardent company "wrapt themselves in hot jackets of beef-steaks." This is the kind of thing to give a wholesome shock to the dyspeptic. Would you know what appetite really is, of what this admirable structure is capable, flee Delmonico's and the St. Nicholas, the jaded tables of the Fifth avenue, and place yourself alongside of a potent skipper of the seas in DORAN's modest mansion, which rises amidst the incense of fiery oyster sacrifices in the very heart of the Fulton Market—or, for the same number of shillings, you may enjoy Mr. PECK's hardly less substantial feast at Melbourne.

Mutton and beef are, of course, the meats most consumed. The joints and cuts look well in the butchers' shops on Saturday evenings, displayed in the London fashion; but it was a common remark that they were of coarser texture, and did not possess the full flavour of similar meats at home. They do not come very high; a good cut of roast or boiled could be had at the chop houses for eighteen pence, or three shillings New York money; and if one patronized a certain zinc shanty on the market-place, yclept the "Hedgers," ascertained by the author hereof to be the establishment affording the most and best cooked food for the least money, he could have a vapour bath thrown in, the confined unporous cabin being always crowded at the dinner hour to bursting. I had, however, a peculiar satisfaction in feeding there; the landlady was a grand specimen of a portly Englishwoman in the Siddons style, and entertained a noble estimate of the powers and capacities of the human stomach. I am sure she took a motherly pleasure in seeing her customers eat. She had a liberal eye and an open hand; she might have sat for Ceres, or the impersonation of Abundance. There was with her always plenty and to spare, and no niggardly glances to poison enjoyment of it. A plate of soup was a dinner; of rump-steak pie, reminding me of SCOTT's venison pasties, it was a fortified mountain where you might march up your forces, effect a breach here and there, and plant your flag on the outworks, but could seldom raze the citadel. Blessings on the woman. I sigh when I think how cruel fate has parted us forever!

Among the items of Australia life, it is satisfactory to know—after our futile efforts in that direction with the encouraging assistance of an English clergyman, whilom on the pleasant landscape of Warwickshire—that the boomerang can still be thrown with success. "I take some pride," says Mr. P. "in having been compelled to believe that the accounts of what the natives can accomplish with this weapon are not exaggerated. They can throw it with great force and unerring certainty, and can make it crook its flight, and even cause it to return to the thrower."

The language of Melbourne attracts attention. It has a vile infusion of Brummagem cockneyism, and suggests to Mr. PECK the presence of Mr. Micawber in that region, already historically chronicled by DICKENS. The constant use of the word "party" there is highly disgusting. It is quite over-worked and drudged to death like the major part of the population. Mr. PECK was haunted by it, and, finding it impossible to get out of its way, proposes that it be substituted at once in future editions of the poets, for example:—

"He was a party, take him for all in all,
I shall not look upon his like again."
"His life was gentle; and the elements
So mixed in him, that Nature might stand up,
And say to all the world, *This is a party!*"
"What a piece of work is a party?" &c.
"Parties of all sorts take a pride to gird at me."
"Of party's first disobedience and the fruit."
"A party's a party for a' that."

He very truly adds "there are no viler words in any language than those introduced from the forms of law and commerce. In this particular one, there is something so suggestive of contracts and bargaining, as well as such a want of definiteness, that it is singularly unpleasing." The barbarism has not escaped the attention of that vigilant officer of police, where the statute law fails, Mr. Punch.

Another word is certainly very suspicious at Melbourne,—"mate" which is popularly used for companion. "It is colonial, and sounds as though it might have been originally used to mean each man's next neighbour on the convict chain."

What Mr. PECK says of American radicals abroad is worth noting; its consideration might teach some of them a little self-knowledge for home consumption. It is apropos to an element of conservatism in Australia, Mr. PECK coming to the conclusion that the colony is not as yet desirous of independence, and that it will take several generations to eradicate the old affection for the mother country.

RADICALISM ABROAD.

But it is a singular fact, that Americans do not like such notions abroad so well as at home. Just as English Radicals generally become ultra Tories after they have lived a short time in America, so American Radicals side with law and order in English colonies. They look upon government from a different point of view; they are not blinded by the feelings, the party catchwords and the names of canonized political saints, that obscure their judgment at home. The words "bank" or "tariff" or "abolition," no longer excite their ire, and dethrone their reason; they can offer only secret homage to their former national heroes. They soon perceive how much more practically wise they themselves are in political matters than their new friends; and they have the same pride that Englishmen have with us, which keeps them from meddling with what they fancy to be none of their business. Besides, there is a large proportion among Americans who are accustomed to act understandingly, and are little given to aid in hastening changes which they do not feel thoroughly convinced are needful. And the men of real influence, among the American merchants, and others, are entirely given to commerce and business affairs, and want no changes but increased facilities for trade. Upon the whole, therefore, the uneasy and uncomfortable portion of the Melbourne population will find less assistance in opposition to the established order of things from Americans than they look for. The Americans are in a position of indifference. They will never interfere except against open oppression, which never can arise; but all the weight of influence becoming to them as alien residents, will be given in support of a government which endeavours to overtake the wants of an almost miraculous influx of population, as fast as that population urges measures and supplies means.

Hastening from this lively account of Melbourne—well worth the study of any reflecting man—we drop in for a view of the guano islands of Peru, the Chinchas, which are painted to the eye with great power over the picturesque. We have no hesitation in saying that this vivid photograph by Mr. PECK will survive and be studied when the last morsel of the precious manure has been picked from the bare rock of the islands,—which is allowing for a moderate perpetuity of fame. The Governor of the Middle Island rejoices in the name of KOSSUTH. He is a Hungarian, who came over to America in the suite of UJHAZY, but his trade being fighting, not farming, he passed on to New Orleans and joined LOPEZ. Somehow he was not garroted and made his way to San Francisco, where he allied himself with the revolutionary party of FLORES in Peru:—that failing, he took office at the Chinchas under the regular government of the conntry. His ammoniacal residence may be made something of by a poet.

KOSSUTH'S PALACE.

A few rods from the edge of the cliff, directly over the cave, is the palace of the said governor, who styles himself in all his State papers,

"KOSSUTH."

The palace is a large flat-roofed shanty, constructed of rough boards and the canes and coarse rush matting which answers generally for the commonest sort of dwellings in Peru. It has, if I remember correctly, two apartments, with a sort of portico, two or three benches, a table and grass hammock in front surrounded by a low paling, forming a little yard, where a big dog usually mounts guard. One of the apartments is probably the store-room; there is a kitchen shanty adjoining the piazza on the side most exposed to the sun. The other is the bed-chamber and dining-room of Governor KOSSUTH and his aids. It contains three or four cot beds, an old table and writing desk, and is decorated with a few newspapers, coloured lithographs, and old German plans of the battles of FREDERICK the Great. Over KOSSUTH's couch are some cheap single barrel pistols; the floor is guano. The situation overlooks nearly all the shipping between the Middle and North islands. Directly under it, but far beneath, the cavern from before which the stairs go up, runs through and opens into a narrow bight or cove, whose precipices reach up to within a few yards of the rear of the shanty. The noise of the surf comes up here in a softened monotone; below are a hundred tall vessels—the North island with its strange rocks and dark arches fringed with foam—in the distance, north and east, the hazy bay of Pisco lying in the sunshine, and if it be afternoon, the snowy Andes.

We found KOSSUTH at home. He is a Hungarian, or at least looks like one, and has selected a Hungarian name. He is a middle-sized, half soldier-like, youngish individual, with quick gray eyes, and an overgrown red moustache. He wears his hair trimmed close at the back of his head, which goes up in a straight wall, broadening as it goes, and causing his ears to stand out almost at right angles. From this peculiarity, as well as his general cast of countenance, he looks combative and hard. But his forehead, gathering down in a line with his nose, and his speech and actions show so much energy of character, that he does not look like a very bad fellow after all. He is full of life, and display, and shrewdness, and swearing, and broken English. I rather liked him. He appreciates SHAKESPEARE. I gave the Spanish doctor an old copy, and KOSSUTH bought it of him. I told him it showed he must have some claim to his name. His favourite exclamation is "Hellanfire!" and he loves to show his authority. He was polite enough to me, though the captains often complained of being annoyed by his caprices.

The birds of the island are very effectively sketched, and so is the scenery of the neighbouring Ballista with the vigourous portraiture of the sea lions, "the hereditary lords of the islands."

A third section of the book, Lima, we must pass rapidly over. It is full of fresh and inspiring sensations of animal and moral life, and, though on a familiar theme, has considerable novelty in its details.

In conclusion, we commend this book to the public as a work of mark. It is by no means an every-day production. It combines, as we have shown, original observation and reflection—good things in a book—which should be welcomed in proportion to their rarity.

The new volumes of the "Aldine" edition of the British Poets, published by LITTLE, BROWN & Co., include YOUNG, CHURCHILL, and HOOD. A great diversity of genius and of fortunes is presented by these authors. In reflecting certain portions of the world, and in a certain masculine effrontery of powers, the first two have some points of resemblance. Both were satirists of London society, and at an interval of some fifty years lashed the vices of their times. Both were sons of clergymen, and became clergymen themselves; but in the latter portion of their lives any resemblance which may be traced at the beginning ceases. CHURCHILL discredited his profession, YOUNG elevated it. They both sang of Night; CHURCHILL of the town, YOUNG of the heavens. Both of them were keen wits, and attained a high degree of literary excellence, which compels us to the study of their times, that we may do honor to their genius, as masters of the language: times how unlike, with placemen, actors, roués, dissipated men and women, to the tender philanthropic age depicted in their companion of the present day, in this series, THOMAS HOOD. The last, too, was a satirist, but he did not dip his pen in gall or aqua fortis, as the others did; though his light raillery touches more sincerely the depths of life. Through a pun, a jest, verse apparently of the flimsiest texture, HOOD reaches the feelings and the heart. The world would appear to have grown amiable and sensible, more delicate and apprehensive, in the century which has passed since the brazen Muse of CHURCHILL visited the play-house and the stews. How different are the instruments employed by these two poets—the truculent bully, and the refined sentimentalist. HOOD's gentle genius speaks well for the tastes of our own day. We presume there is no one who is unacquainted with that most pathetic of all ballads, the Song of the Shirt, and if any one has yet to know the pleasantry and wisdom of that Golden Legend of "Miss Kilmansegg and her Precious Leg," we envy him the pleasure of the first acquaintance in these volumes. The fanciful and descriptive poems, The Plea of the Midsummer Fairies, The Two Peacocks of Bedfont, written in his early days, have their charms for the young in poetic tenderness and beauty.

This is the first time HOOD has been included in a standard collection of the Poets. It is an honour to which he is well entitled; but we cannot help thinking how long any general recognition of his claims as a poet was denied him, that it was only when he was approaching the grave that the world began to take note of him for other than a trifling jester, little suspecting the man's heart under the motley—and how much better it might have been for the poet and the world, had the true measure of his genius been taken earlier. Then we might have had more such poems, so earnest, pathetic, and skilful in the music of verse, like the Elm Tree, the Haunted House, and the Bridge of Sighs.

Messrs. LITTLE & BROWN have done well in publishing HOOD now. His gentler music comes in opportunely to relieve some of the harshness of the older poets in their series, and its selection is an earnest of other tender and graceful volumes of the nineteenth century to follow.

BANGS, BROTHER & Co., Park Place, have received the second volume of the edition of COWPER in the standard edition of BOHN, continuing the life by SOUTHEY. It is illustrated with numerous portraits, and is, as we have before remarked, the most desirable of the numerous copies of the author now offered to the public. In the *Standard* Library they have now published *The Novels and Tales of Goethe*, including the Elective Affinities and the Sorrows of Werther. There has been a time when these works justly provoked indignant criticism, but time has passed severer judgment upon them than any reviewer, by throwing them out of fashion. Their faded sentimentality now looks ridiculous, and we wonder at the half-formed transition period which was ever greatly moved by them. In parts, however, they may still be read for their subtle analysis of motives, particularly where artistical sentiment is concerned; the knowledge of which no man ever better understood than GOETHE. His delicacy in this respect glosses over some of the immoralities of his books which, with the same doctrines, in grosser hands, would be banished as unendurable. A common-sense judgment is shown with regard to portions of the work, by the publishers' announcement that they "have been executed by a gentleman well known in the literary world, *who does not wish his name to appear.*"

Messrs. APPLETON have published a new edition of SURENNE's French Pronouncing Dictionary—the thirtieth which has been issued in this country. It is now greatly improved by the use of larger type, careful revision, and additions to the portions in both the French and English departments. The English-French part has been enlarged to nearly double its former size. The mechanical preparation of the work in style and durability of binding is worth noticing.

RED MEN IN WESTERN AFRICA.—*The Nouvelles Annales des Voyages*, for June, contains a translation by CHERBONNEAU, Professor of Arabic at Constantine, of the journey of a traveller named TUGGURI, via Timbuctoo, to the Mountains of the Moon. These mountains, however, according to this account, do not lie in Middle, or rather Eastern Africa, as laid down in our geographies, but among the Western highlands, which fill the space between the middle course of the Niger and the Atlantic ocean. The route taken was from Timbuctoo to Dachenne, up the Niger, then for some time up the Niger, and finally by land to Bambara, Sakay, Maika, and Sakat. Then follows the ensuing passage:—"Beyond the circle of Sakat begins, so to speak, a new world: the people have a red colour, of whom a part are herdsmen, possessing innumerable herds of camels and flocks of sheep; the rest are husbandmen. One travels some two months upon the territory, and then comes to a great salt lake called Sebkat Schanaktha. This lake loses itself in the sands of a boundless desert, in which one finds no trace of vegetation. Across this desert, the passage of which occupies five weeks, dwell nations of a red colour, living in tents made of buffalo skins, and subsisting on dates and camel's milk. Then comes a second waste, which can be crossed in fifteen days; after which occur the first oases, which belong to the Mountains of the Moon, and are inhabited by red men." Are these accounts actually based on facts? The journey as described is long enough to bring one to the Atlantic.

THE RAINBOW.—The difficulty seems to be how to account for the colour, which is never produced in white light, such as that of the sun, by mere reflection. MAUROLYCUS advanced a considerable step, when he supposed that the light enters the drop, and acquires colour by refraction; but in tracing the course of the ray he was quite bewildered. Others supposed the refraction and the colour to be the effect of one drop, and the refraction another; so that two refractions and one reflection were employed, but in such a manner as to be still very remote from the truth. ANTONIO DE DOMINIS, archbishop of Spalafro, had the good fortune to fall upon the true explanation. Having placed a bottle of water opposite the sun, and a little above his eye, he saw a beam of light issue from the under side of the bottle, which acquired different colours, in the same order and with the same brilliancy as in the rainbow, when the bottle was a little raised or depressed. From comparing all these circumstances, he perceived that the rays had entered the bottle, and that after two refractions from the convex part, and a reflection from the concave, they were returned to the eye tinged with different colours, according to the angle at which the ray had entered. The rays that gave the same colour made the same angle with the surface, and hence all the drops that gave the same colour must be arranged in a circle, the centre of which was the point in the cloud opposite the sun.

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CARHART & NYE's Power-Loom Three-ply and Ingrain Carpets, which are in quality, style, and colors, equal to any goods made.
All which will be *fairly represented* to purchasers, and sold at *fair prices.* *m25-6m

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. *m11-1y

LOW RENTS AND SMALL PROFITS.—The subscribers beg to inform their friends and the public that they are at their old stand, 454 Pearl street, near Chatham, and are prepared to exhibit an extensive and choice assortment of CARPETING and FLOOR OIL CLOTHS of every style and price. We are not under the necessity of charging large profits to pay heavy Rents.
m18-3m* BAILEY & BROTHERS.

BEEBE & CO., FASHIONABLE HATTERS, No. 156 BROADWAY.—Spring and Summer fashions for gentlemen's hats and caps. ap15-4t

NEW HAT COMPANY.—With the departure of vile March, every one is disposed to take off his old hat and make a low bow, and to procure a new one to touch genteely to the budding spring time—blushing April. We wot of a place where the very article can be procured—the identical idea for spring and summer wear. It is called the Rocky Mountain Drab Beaver, and is procurable at the New Hat Co 's stores, No. 146 and 148 Nassau street. Look at! and take a hat. tf

WHITE, THE HATTER, 212 Broadway, corner Fulton street, has on hand at all times, a very extensive assortment of all kinds of Hats and Caps. His Gentleman's Hat cannot be surpassed by any house in this city. Soft Hats for travelling of all descriptions. Gentlemen's Furnishing Goods of all kinds; Carpet Bags and Valises.
GEO. W. WHITE.
A large quantity of Straw Goods of all the latest styles. ap15-1y

DAGUERREOTYPE HATS!—RAFFERTY & LEASK, THE CHATHAM STREET HATTERS, desire to call attention to their SPRING style, which is just issued, while they acknowledge no superior in the Art of Hatting, guaranteeing to sell as good a hat for the money as any other house in the United States. They, in addition, present every customer with his LIKENESS, FREE OF CHARGE, neatly inserted in the lining of his hat. They are the only hatters that can do this. Their stores are No. 57 Chatham street, opposite Chambers, and on the corner of Chatham and Pearl streets, New York. ap8-6m

CRYSTAL PALACE MILLINERY.—STRAW HAT AND BONNET MANUFACTORY AND SHOW ROOMS, No. 401 Hudson street, opposite the Greenwich Bank, New York.—L. BINNS respectfully announces to his patrons and the ladies generally, that he will daily display for inspection and sale, a splendid and extensive assortment of SPRING MILLINERY AND STRAW GOODS, consisting of Silk, Crape, Lawn, Fancy Braid, Straw, Leghorn, Dunstable, and Paris Bonnets; Blond lace, Braid, Gimps, French Artificial Flowers, Ribbons, Bloomers, Flats, Gentlemen's and Boys' Panama and other Hats, &c., &c. The largest stock of Millinery and Straw Goods at retail, to be found at any one establishment in the city (without exception), and at the lowest prices.
2000 Leghorn Flats and Bonnets, just received.
N. B.—A large variety of Mourning Bonnets constantly on hand. Country Milliners supplied with Pattern Bonnets of every style. All kinds of Straw Bonnets and Hats cleaned and pressed equal to new.
The Eighth avenue Cars and Kipp and Brown's Stages pass the door every minute.
☞ Remember—L. BINNS, No. 401 Hudson street, one door below Clarkson street, New York. ap29-3m

LAVERY'S ONE PRICE LACE AND EMBROIDERY STORE.—We invite the attention of the Ladies to our present assortment of Embroideries, Laces, Ribbons, Straw Bonnets, Veils, Handkerchiefs, Gloves, Mitts, Dress Trimmings, &c., and flatter ourselves that our efforts to please will be fully appreciated, upon an examination of our stock, which we think will be sufficient inducement to further visits; our motto being Small profits and Speedy returns.
R. & R. LAVERY, 243 Grand street,
ap22-3m (A few doors east of the Bowery.)

NEW STYLE SPRING RIBBONS, Bonnet Silks, Lawns, dress-trimming Ribbons, Flowers, Crapes, &c.—The undersigned has opened a very extensive ware-room, exclusively for the wholesale trade, adjoining his retail store, with a handsome stock of new Goods, at very low prices, and invites the jobbing trade to favor him with an early call. [ap9-tf] M. H. LICHTENSTEIN, No. 90 Bowery.

NEW SPRING AND SUMMER GOODS.—S. & M. E. TOWLE & CO., of **Columbian Hall, 281 Grand street, New York,** have opened their importation of Spring and Summer goods, for the inspection of their patrons, viz.: a large and well-assorted stock of seasonable dry goods, selected with great care, by their agents in Europe, from the most celebrated manufacturers, which, for variety and elegance, cannot be surpassed.
RICH PLAID AND STRIPED SILKS of the newest styles, containing select designs in India and Foulard Silks at low prices.
BROCADE AND SOLID COLORED SILKS of the choicest coloring and patterns. The solid colors were ordered expressly for our trade, and are select tints.
Plain Black Gros de Rhine, Figured and Brocade Black Silks in the newest patterns, of the best manufacture, and warranted equal to any imported.
Mourning Goods.—Bombasins, Canton cloths, Mous. de laines Alpacas, together with a complete assortment of mourning apparel.
DRESS GOODS.—**Bareges, Satin Plaid,** Printed and Plain colors, in tans, modes, ashes of rose, and high colors; Plaid Poplins, Ginghams, Printed Challies and Mous. de laines. Paris printed Jaconets and Lawns of every description.
SHAWLS AND MANTILLAS.—**Paris Mantillas** and Talmas. Entirely new patterns in all desirable colors.
Plain and Embroidered Canton Crape Shawls; Broche, long and square; plain and printed Thibet and Cashmere Shawls, in every variety.
HOUSE FURNISHING GOODS.—LINEN DAMASKS, Table cloths, napkins, doylies, and towelling, linen sheeting all widths, pillow and shirting linen, muslin sheeting and shirting, bed tick, etc.
FRENCH TOILET and MARSEILLES QUILTS.
LACE CURTAINS and Window drapery of every description, of Swiss manufacture; also a large assortment of French and British lace goods and embroideries.
☞ Messrs. S. & M. E. T. & Co. would announce to their patrons and strangers visiting the city, that the recent enlargement and improvement of COLUMBIAN HALL (so necessary to their business) obviates all inconvenience from want of room, and by adhering to the one price system strictly, together with the facilities of importing all the goods in their trade, they are enabled to sell at much less rates than usual retail prices. S. & M. E. TOWLE & CO.,
ap8-3m 281 Grand street, N. Y.

J. H. HARLEY, 34 John street, Dealer in STRAW GOODS and FANCY FURS, is prepared to show his assortment of Ladies' and Misses' Straw BONNETS, and Men's and Boys' Straw HATS, of every description.
Buyers of the above goods will find it to their advantage to examine his Stock, as its consists of the FINEST and MOST FASHIONABLE STYLES of Ladies' Straw Bonnets, as well as medium qualities, which which will be sold low, for Cash.
N. B. The highest price paid for FOX, MINX, RACCOON, or OPPOSSUM, and all other kinds of SHIPPING FURS. A list of prices will be sent to dealers, by addressing, post paid, J. H. HARLEY, 34 John street,
m18-8t one door from Nassau street.

LONG ISLAND DYE WORKS. Office No. 25 John street New York.
The proprietor of this old-established Dye-house, well known for the superiority and style of his workmanship in Refinishing and Coloring with brilliancy, silk, worsted, velvets, cachemeres, crape shawls, &c., &c., and also in cleaning in unsurpassable style all kinds of wearing apparel, respectfully solicits the continuance of your kind patronage. [ap8-3m] L. DUHAIN. 25 John street.

FR. FREY's Dyeing and Carpet Cleaning Establishment, No. 70 Allen street, one door above Grand-st., New York. Every description of Silk and Woolen Goods Dyed and Finished in the latest French style. All kinds of Shawls, Table-covers, Rugs and Carpets cleaned without unripping. Gentlemen's Garments dyed, cleaned, and pressed in the neatest manner.
All orders will be punctually attended to. m18 6m

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f11-1y BARRETT, NEPHEWS & CO.

NEW CARPETING. Spring Importation, 1854.—W. & T. LEWIS, No. 452 Pearl street, opposite William street, have received direct from England, 20 bales of John Crossley & Son's Carpeting, consisting of MOSAIC MEDALLIONS, in one entire piece; VELVET MEDALLIONS, with borders and filling to match; VELVET and TAPESTRY CARPETING, newest designs, and brilliancy of color cannot be surpassed in the city.
Also, a full and complete assortment of three ply superfine and fine Ingrain Carpeting, from the most celebrated AMERICAN and ENGLISH makers. OIL CLOTHS, from one to nine yards wide, from Hare & Co., and other English and American makers, in Fresco, Marble, Oaks, Italian, and Chintz, well seasoned; made expressly to our order. Also, Stairs' Carpeting, Rugs, Druggets, Stair Rods, Piano and Table covers, and all other goods usually found in first class carpet stores.
N. B.—A large stock of COCO MATTING and MATS, ENGLISH SHEEP SKINS and ADELAIDES, to which we call the attention of Southern and Western Merchants. The above goods are imported direct by W. & T. Lewis, and are offered for CASH ONLY, full 20 per cent. below Broadway prices. ap8-3m

REMOVAL.—SMITH & LOUNSBERY, late of 448 Pearl street, would respectfully inform their friends and the public, that they have removed to their **New Carpet Warehouse, No. 456** Broadway, one door below Grand street, and are now prepared to exhibit their NEW SPRING STYLES of Mosaic, Velvet, Tapestry, and Brussels Carpetings, from the celebrated manufacturers, John Crossley & Sons, Halifax, England, and from other European manufacturers.
Also an entire new Stock of Three Ply, Tapestry Ingrain, and Ingrain Carpetings, forming a complete and desirable assortment of new designs, and colors of rare elegance.
English and American FLOOR OIL CLOTHS, of every conceivable pattern and arrangement of coloring.
Also, Velvet, Tapestry, and Brussels Stair Carpets, 5-8, 3-4, 7-8, and 4-4 wide. Venetian Stair Carpets of every description, 2-4, 5-8, 3-4, 7-8, and 4-4 wide; and a choice assortment of Rugs, Table and Piano Covers, Mats, Matting, Stair Rods, and all other goods pertaining to the trade.
The same liberal system and LOW TARIFF OF PRICES that characterized their former Establishment, will be strictly adhered to.
SMITH & LOUNSBERY, 456 Broadway,
m11-2m one door below Grand street.

GAS FITTING AND PLUMBING.—JOHN JOHNSON & BROTHER respectfully call the attention of those requiring Gas Fitting or Plumbing, to their well established reputation in their profession, and also to a choice assortment of Chandeliers, Brackets, &c., at their Factory, 111 East 18th-street, New York.
N. B. 10,000 reliable references. ap1-3m

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar5-tf

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders.
NELSON JARVIS, Clerical Tailor,
mar 5-1y No. 120 Bleecker street corner Wooster street.

SCHOOLS.

MRS. PENTREATH and the **Misses LUKE** beg to thank the inhabitants of Brooklyn for their kind patronage for the last three years, and to inform them that they intend opening a Young Ladies' Select Boarding and Day School on the second Monday in May, 1854, at Peekskill on the banks of the Hudson, which situation has been selected for its salubrity and local advantages.

Terms for Boarding and Tuition, $150 per annum.

REFERENCES—The Rev. Dr. VINTON, Grace church Brooklyn Heights. The Rev. Mr. GORDAN, St. Peter's chapel, Peekskill.

Dated April 21, 1854. ap29–3t$

FAMILY BOARDING SCHOOL, Danbury, Conn.—Mrs. C. M. WHITE will re-open her School for Girls, the 1st of May next. The pupils will be subject to parental discipline, receive motherly care and attention, and be faithfully taught. The location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious. Communication by railroad twice a day.

☞ For references and terms, apply to C. H. Rouch, 21 Park Place, and 826 Greenwich street, or to W. T. Pinckney, 67 Chatham street, New York. April 29, 1854–1y

ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL. ap1-1y

CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York, the Rev. I. DYCKMAN VERMILYE, Rector (aided by competent assistants).

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal church.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents seeking a good, economical, and domestic school for their daughters.

Its peculiar advantages are—

1st, ITS DOMESTIC CHARACTER. All the pupils being required to aid, to some extent, in the domestic work of the family—such as is performed by a large proportion of the mothers of our country. The object of this is not so much to impart a knowledge of all domestic work, as to afford a useful, interesting, cheerful, and invigorating occupation, for a portion of the time not devoted to study and recitation.

2d, ITS LOCATION. Three hours' ride from New York, easy of access by Harlem Railroad to Kensico, from thence by Stage to Armonck.

THE COURSE OF STUDY comprises all the branches of a thorough English education, together with the French Language, Music, Drawing, and Painting, if desired.

The advantages of a system by which girls shall be trained to discharge, in a proper manner, those duties of after life, which adorn even the accomplished woman, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort, which paternal solicitude can desire.

The pupils are under the constant supervision of the Rector, forming, at all times, a part of his family.

TERMS: The Terms of the School are placed at the lowest possible sum, and are, for the English Course, $75 per Session of 22 weeks, payable in advance. French (additional) $5 per quarter; Music, with the use of Piano, $10; Painting in Oil Colors, $10; Drawing, and Painting in Water Colors, $3.

The pupils furnish their own sheets, pillow-cases, towels, and napkins, silver fork and spoon.

Sessions commence on the first days of May and November.

Applications for admission to be made to the Rector.

—

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.

JONATHAN M. WAINWRIGHT,
Provisional Bishop of the Diocese of New York.

New York, June, 1853. ap16-1y

BURLINGTON COLLEGE.—The Sixteenth term of this Institution will open on Monday, the first day of May next. Early application is requested, either to the Rt. Rev. GEO. W. DOANE, D.D., the President, or to the Rev. JOHN L. WATSON, D.D., Rector, Burlington, New Jersey. mar25–2m

ST. MARY'S HALL, Burlington, N. J.—The Thirty-fifth term of this Institution for Young Ladies will open on Monday, the first day of May next. Early application is requested, either to the Rt. Rev. GEO. W. DOANE, D.D., Rector, or to the Rev. REUBEN J. GERMAIN, Principal. mar25–2m

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester Co., N. Y., Rev. WM. W. OLSSEN, M.A., Principal.—The summer term of this institution will commence on Monday, the first day of May next. The place is of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad. For circulars containing particulars as to terms &c., apply at No. 705 Broadway, or to the principal at Scarsdale. mar11–3m$

HALL OF ST. JAMES THE LESS, the Rev. ANTHONY TEN BROECK, M.A., Rector. A school for boys, attached to the Rectory of the church of St. James the Less, Philadelphia Co., Pennsylvania. Terms, $250 per annum, payable semi-annually in advance. The next session will begin on the first of May. Applications for admission of pupils (which should be early), or for further information, to be made to the Rector. If by mail, to the post office address, "Falls of Schuylkill, Phila. Co., Pa." mar4–3m

SOUTH BROOKLYN EPISCOPAL INSTITUTE for the Education of Young Ladies.—ST. MARY'S HALL, (99 President street, Brooklyn,) for the Education of Young Ladies—Principals: Mrs. M. A. PATTISON, (late Principal of the Female Institute, St. Michael's, Maryland,) assisted by Mr. FREDERIC LANGTON PATTISON, (late Scholar of Trinity College, Cambridge, England,) and other competent Professors.

REFERENCES:

The Right Rev. Father-in-God, DANIEL, Lord Bishop of Calcutta.
The Right Rev. Father-in-God, ALFRED Lord Bishop of Llandaff.
The Rev. Wm. Langton Coxhead, M.A., Kirby Vicarage, Essex, England.
" Nathaniel Keymer, M.A., Christ's Hospital, Hertford, "
" Frederic Langton, A M., St. John's College, Oxford, "

The Hon. Pierre Soule, U S. Minister at Madrid; the Hon. Wm. Frerrett, and the Hon. Edgar Montagut, of New Orleans. Dr. Knight, of Kentucky. J. J. Atkinson, Esq., and J. S. Inloes, Esq., of Baltimore; the Rev. Joseph Spencer, D.D., rector of St. Michael's, the Rev. Henry Mason, D.D., Easton, and Professor Rogers, at the Academy, Easton, of Talbot county, Maryland. Messrs. Brady & Sproule, Broadway, and Montgomery Gibbs, Esq., Broadway, of New York.

ENGLISH DEPARTMENT.—Reading, Writing, Arithmetic, Orthography, Geography, Grammar, Composition, $10 per quarter; Ancient, Modern, and Natural History, Moral, Intellectual, and Natural Philosophy, $15 per quarter; Rhetoric, Elocution, and Elements of Criticism, Algebra, Geometry, Astronomy, and Botany, payable quarterly in advance, $20; Infant Class, at $5.

EXTRA.—Latin and Greek, each $10; French, Italian, Spanish, and German, each $10; Music on Piano Forte, Harp or Guitar, each $10; Instructions in Singing $5; Lessons du Solfege, per hour 50 cts.; the use of Piano Forte for Practice, *to Day Pupils only* $5; Embroidery, Netting, and Fancy Knitting $2; Drawing, Painting in Water Colors or Crayons, each $10; Mezzotinto, Chinese Japanning or Wax Work in Flowers, each $12; Boarding $50; per quarter. Boarding per annum, including Tuition $250.

Private Instruction in Dancing, if required.

The plan of instruction adopted is thorough and systematic, designed to embrace all the departments of a polite and finished education. The Principals will associate with themselves, as far as Assistants may be required, resident Female Teachers of established reputation, holding themselves responsible to their Patrons for the faithful improvement of their Pupils, in all the branches to which their attention may be directed, and will make it their duty to advise the Parents or Guardians monthly of the progress or deficiency of their respective pupils.

The daily number of their studies is not to exceed from three to five.

The number of Pupils will be limited to fifty.

The discipline of the Institute will be strictly parental.

At the solicitations of many friends, and from years of successful experience in the education of young ladies, the Principals feel a confidence in commending their labors to the regard and patronage of an intelligent community, and particularly to those Parents who, in selecting an Institution for the education of their daughters, have respect to their progressive improvement, no pains will be spared to render the residence of their pupils while with them, both comfortable and happy; the advantages of select society twice a month will be enjoyed under the observance of the Principals.

N. B. Private Instruction given in Music, Singing, Drawing, Painting, &c.

Communications may be addressed (pre-paid) to the Principals of St. Mary's Hall, 99 President street, Brooklyn. feb18–6m

THE SIX SELECT CHURCH SCHOOLS, patronized by members of the following parishes: Trinity, Annunciation, St. Peter's Holy Apostles, Calvary, Ascension, St Thomas, St. Luke's, Holy Communion, Incarnation, and Grace church, Jersey City.

Each School consists of twenty-five boys of the same ability, who occupy a separate room, and have their own play-ground; have studies suited to their age, capacity, and necessity; and their own corps of teachers.

All the pupils pursue the course preparatory for Columbia College, which course, together with a knowledge of French, German, Bookkeeping, and Drawing, *we* consider the best stock for a lad who is going "down town." Present number of pupils *eighty*: seventy more are wanted to complete our arrangements and classification. All the parents who have visited the schools since September last, have placed their children under our care. Expenses, &c., &c., made known on application.

Pupils are accommodated with whole or partial board.

N. B. The Villa Marina attached to the Institution for the accommodation of the pupils during the Summer, is situated on the shores of the Narragansett, in Bristol, R. I. Board $4 per week.

WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.
[f4-6m] 48 Seventh-avenue, corner 14th-street.

TO LADIES.—The subscriber respectfully announces to the Ladies of New York and its vicinity, that his DRAWING and PAINTING ACADEMY *is open every day*, as well for ladies' classes as private lessons, in which he gives instruction in every branch of Drawing and Painting.

Please call for circular, and examine paintings, at his rooms, 494 Broadway. [ja28$6m] Prof. S. SCHUSTER.

HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.

Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.

REFERENCES: The Right Rev. W. R. WHITTINGHAM, D.D., Baltimore, Md.; the Rt. Rev. W. H. DELANCEY, D.D., LL.D., D.C.L., Geneva, N. Y.; Right Rev. JACKSON KEMPER, D.D., Delafield, Wis.; Rt. Rev. J. M. WAINWRIGHT, D.D., D.C.L., New York city. sept24–tf

DRAWING ACADEMY, 483 Broadway, New York.
S. WOOD Jr., Principal.

Drawing from NATURE, by Mr. Wood's new and rapid and beautiful system—which is most highly esteemed by artists, amateurs, and others—is thoroughly taught in a short and delightful course of study. Individual instruction being given, new pupils can be received at any time. Special attention given to those who would prepare for teaching.

Gallery of choice Paintings free to visitors. ☞ Mr. Wood's Drawing-Boards are superior to all others for Pastel, two-crayon, and monochromatic pictures. All orders promptly filled. f25-1y

NEW STORE! NEW GOODS! LACES & EMBROIDERIES.—F. A. GUNN & CO., 104 Canal street, corner of Wooster, N. Y., would take this manner of notifying the Ladies that they have on hand a select assortment of the above goods, consisting in part of Lace and Muslin CHEMIZETTES, HABITS, SLEEVES, COLLARS, CAPS, Linen Cambric and Embroidered HANDKERCHIEFS, GLOVES, MITTS, VEILS, Infants' WAISTS, and ROBES, BANDS, FLOUNCINGS, MOURNING GOODS, FANS, FANCY GOODS, English THREAD, VALENCIENNES, and a variety of other LACES, HOSIERY, Embroidered, Corded, and Patent SKIRTS, DRESS TRIMMINGS, &c., &c., all of which will be sold at small profits. (Only one Price.)

FRED'K A. GUNN. [sept17–1y] JAMES R. QUIN.

LIFE AND FIRE INSURANCE.

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

DIRECTORS:

Crowell Adams, 244 Fulton-st.	Moses A. Hoppock, 230 Fulton-st
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Ebenezer Beadleston, 59 Dey-st.	Valentine Kirby, 23 and 25 Dey-st.
Samuel S. Bowman, 17 John-st.	D. Randolph Martin, Ocean Bank.
Joseph M. Brown, 72 Cortlandt-st.	Cor. V. B. Ostrander, 26 Laight-st.
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Walter W. Concklin, 155 West-st.	Benjamin S. Taylor, 80 Vesey-st.
Henry A. Kerr, 746 Broadway.	Barrett H. Van Auken, 186 Wash'n.
Ely Hoppock, 119 Pearl-st.	Ward A. Work, 31 Water-st.

Nathaniel Weed, 63 Amity-street.

GEORGE W. SAVAGE, Secretary.
Ap29–1y C. V. B. OSTRANDER, President.

BROOKLYN FIRE INSURANCE COMPANY. Chartered in 1824. Offices: 43 Fulton street, Brooklyn; 6 Merchant's Exchange, Wall street, N. Y.

This Company have their Capital invested in the most undoubted securities, and having a large surplus, continue to insure Dwelling-houses, Stores, and other Buildings, Furniture, Merchandise, Vessels in Port and their Cargoes, upon as favourable terms as any similar Institution.

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John A. Kennedy,	Solomon Kipp,	Joseph M. Greenwood.

WILLIAM ELLSWORTH, President.
WILLIAM F LEGGETT, Secretary. ap22–6m

FULTON FIRE INSURANCE COMPANY, No. 40 Wall street, New York, (Manhattan Bank Building.) Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

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Grahams Polley,	Timothy B. Crawford,	John Moore,
Thomas C. Moore,	E. R. Livermore,	Jared Sparks,
Thomas M. Clark,	Jacob B. Boerum,	James L. Morgan,
Joseph Boughton,	James Affleck,	Elisha B. Morrell,
James S Bearns,	James Moore,	A. J. Allaire,
Ralph Pomroy,	John J. Crane,	Samuel C. Barnes,
Edwards W. Fiske,	Geo. W. Prince,	Jeremiah Johnson,
Phillip S. Crook,	M. Kalbfleisch,	Richard Raynor,
Francis B. Spinola,	W. E. Caldwell,	Rollin Sandford,
Jacob D. Fowler.		

A. B. HODGES, President.
HENRY A. KENT, Vice President.
W. MULLIGAN, Secretary. ap15–1y

BRITISH COMMERCIAL LIFE INSURANCE COMPANY—London and America. No. 65 Wall street. Capital $3,000,000. This Company offers the following

ADVANTAGES TO INSURERS:

Low rates on insurances without profits.
Loans granted on policies.
Half of premiums may remain on Loan.

On the Mutual Principle, the profits are divided every six years. Bonuses paid in cash, if required. Last Bonus declared was 34 per cent.

ap1-1y GEO. M. KNEVITT, Agent.

FIRE INSURANCE.—ROYAL INSURANCE COMPANY OF Liverpool and London, England. Office, No 76 Wall street, corner of Pearl street. Authorized Capital, **£2,000,000 Sterling, or $10,000,000;** paid up Capital and Surplus **$2,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

NEW YORK TRUSTEES:
John J. Palmer, James M'Call, Adam Norrie.

COMMITTEE OF MANAGEMENT:
William C. Pickersgill, Alexander T. Stewart,
Adam Norrie, Robert L. Maitland, Henry L. Routh,
Henry Eyre, Benjamin B Sherman, John Auchincloss.

EDMUND HURRY, Surveyor. [ap1-1y] A. B. MCDONALD, Agent.

HARMONY FIRE INSURANCE COMPANY; Capital **$150,000;** Office, No 6 Broad street, New York; will insure Buildings, Merchandise, Ships and their Cargoes in port, and Personal Property generally, against Loss or Damage by Fire.

DIRECTORS:

John Brouwer,	E. H. Howell,	Arthur Leary,
M. X. Harmony,	Henry Morgan,	Dewitt Bloodgood,
Thomas E. Davis,	Richard Lathers,	G. W. Coster,
John Garcia,	William Callender,	James Donaldson,
T. James Glover,	Frederic De Peyster,	S. P. Bell,
C. F. Lindsley,	Peter Morris.	

WM. CALLENDER, President.
T. JAMES GLOVER, Counsel. [m18-1y] R. O. GLOVER, Secretary.

THE MARKET FIRE INSURANCE COMPANY, Capital **$200,000.** Office, 53 Fulton street, corner of Cliff.

DIRECTORS.
WILLIAM BIRDSALL, President.

Philetus H. Holt,	William P. Miller,	William E. Bird,
Jackson S. Schultz,	Stephen Valentine,	Jacob T. Merritt,
Frederick Fawcett,	Joseph E. Bulkley,	Wm. Dennistoun,
Stephen W. Gaines,	Joseph P. Wickham,	Edward Cromwell,
Elisha L. Walton,	Samuel W. Moore,	Alfred L. Rowe,
Oliver H. Shepard,	Roland G. Mitchell,	Theodore Banks,
John K. Woolsey,	Robert M. Field,	Nelson Sherwood,
Edgar T. Ryder,	William Miles,	David Sands,
Isaac Walton,	Henry Rowland,	Wm. Birdsall,
Henry G. Reeve,	Silas Davis,	Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f25-1y] ASHER TAYLOR, Secretary.

FIRST TRIENNIAL STATEMENT OF THE MANHATTAN LIFE INSURANCE COMPANY.—Jan. 1, 1854.

Capital stock		$100,000 00
Premiums received	$260,253 45	
Interest received	28,600 90	
Deferred Premiums	4,323 30	
Interest accrued	5,740 44	
Office Furniture	1,000 00	
Due stockholders, dividend,	199 50	
Due sundry balances	10 43	
		$300,128 02
Total		$400,128 02

DISBURSEMENTS.

Expenses, taxes, commissions, rent, losses paid, &c., &c.	$130,068 96	
Dividends on capital	21,000 00	
Paid Interest on Bond	274 73	
Amount to profit and loss	2,252 23	
		$153,595 89
Total		$246,532 13

ASSETS.

Bonds and mortgages	$137,457 59	
Cash in Bank	7,030 31	
Premium Loans	70,170 54	
Agents' accounts in course of transmission	20,809 45	
Deferred Premiums	4,323 30	
Interest accrued	5,740 44	
Office Furniture	1,000 00	
		$246,532 13

The Directors have declared a Dividend of 30 per cent. on Life Policies, and 15 per cent. on Short Term Policies which have paid two or more annual premiums. Dividends will be adjusted at the time of payment of the current annual premiums. A. A. ALVORD, President.

N. D. MORGAN, Actuary. [f25-3m] C. Y. WEMPLE, Secretary.

January 1st, 1854, **CAPITAL** (drawing Interest) **$1,774,005.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1854.

Offices { 151 Market street, Newark.
11 Wall street, New York.

Balance per statement Jan. 1, 1853			**$1,559,092 12**
Premiums received during the year		**$481,042 85**	
Interest received during the year		**93,234 55**	
Total receipts for 1853		$574,277 40	
For losses unpaid Jan. 1st, 1853,	$ 33,200		
For losses of the year * 1853,	113,100		
For purch'se of policies surrender'd	41,124 35		
For salar's, taxes, postage, exch'ge,	20,204 59		
For commissions to agents	28,161 72		
For physicians' fees	2,464 25		
		238,255 00	336,022 40
Balance			$1,895,114 52
For dividends			121,109 06
Nett balance, Jan. 1, 1854			**$1,774,005 46**

*** Losses unpaid, awaiting proofs of death, $22,500.**

ASSETS.

Cash on hand	$56,039 19	
Newark City six per cent. Bonds	1,500 00	
Brooklyn " " " "	50,000 00	
Albany " " " "	25,000 00	
Troy " " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount	816,568 66	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	765,484 03	
Loans on scrip	7,599 11	
Premiums, notes, and cash in course of transmission	9,761 90	
		1,774,005 46

Nett accumulation Jan. 1, 1854,		$1,774,005 46	
Total amount of dividends and interest paid to date	$437,725 67		
Total amount of losses by death paid to date	995,933 45		
		1,433,659 12	
			$3,207,664 58

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company.†

The Directors having in reserve the sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *sixth dividend*, being that declared Jan. 1st, 1852, the same to be paid to the members at the time their annual premium comes due, during the year 1854. Those holding scrip of 1852, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,	Charles S. Macknet,	Lewis C. Grover,
Thomas B. Segur,	Isaac H. Frothingham,	Henry McFarlan,
John R. Weeks,	Andrew S. Snelling,	Edward A. Strong,
Randall H. Greene,	Joel W. Condit,	Nehemiah Perry.

ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

N. B. CALIFORNIA RISKS are taken at the lowest rates. Parties are permitted to visit Europe, without extra charge.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. m1-1y

HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year*, WITHOUT EXTRA CHARGE.

CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.

Pamphlets and full information may be had on application at the office of the Company

BOARD OF DIRECTORS:

Jacob Reese,	S. Cambreleng,	James S. Sandford,
John R. Suydam,	John L. Buckley,	Curtis Judson,
Henry Beadel,	George Clark,	John W. Mersereau,
Robert Schell,	Benjamin Babcock,	Jacob Aims,
Henry S. Leverich,	R. W. Howes,	Eugene Dutilh,
Joseph Foulke,	Samuel H. Foster,	John Gray,
F. A. Palmer,	Nathan Starr,	Lemuel Bangs,
George W. Riggs,	W. N. McIntire,	John S. Harris,
Joseph Britton,	N. H. Wolfe,	J. W. Kellogg,
F. W. Edmonds,	John Slosson,	Albert Ward.

WM. V. PORTER, Secretary. JACOB REESE, President.
S. CAMBRELENG, Counsellor. R. G. H. HUNTINGTON, Actuary.
m25-6m JOHN T. METCALFE, M.D., EDWARD FIELDS, M.D., } Medical Examiners.

HANOVER FIRE INSURANCE COMPANY, Office, No. 1 Hanover square, corner of Stone street, under Hanover Bank. Cash Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in Port and their Cargoes, and other Property against Loss or Damage by Fire.

DIRECTORS.

John N. Wyckoff,	J. H. Drake,	Samuel R. Kelley,
W. H. Goodwin,	J. E. Southworth,	Daniel Chauncey,
Amos Howes,	Danford Knowlton,	S. D. C. VanBokkelen,
D. W. Ingersoll,	George A. Fellows,	Perry G. Gardiner,
T. W. Bayaud,	William S. Corwin,	Sylvester M. Beard,
Francis H. Abbot,	Chas. T. Goodwin,	John A. Davenport,
Lewis Roberts,	George M. Lewis,	James D. Sparkman,
Joel Seymour,	Arnold A. Lewis,	E. Darwin Litchfield,
Charles J. Fox,	Gilbert Potter jr.	Thomas H. Cheever,
Edward H. Tracy,	William M. Price,	A. Sidney Baxter,
Philip W. Engs,	Henry Adams,	Josiah M. Fiske,
Peter Balen,	N. E. James,	B. H. Howell,
William Depew,	Charles Pitt,	James Stuart.

ALEXANDER M. MCKEE, Secretary. JOHN N. WYCKOFF, President.
f25-6m JOHN B. MILLER, Surveyor.

BEEKMAN FIRE INSURANCE COMPANY, CAPITAL $200,000. Office, corner of Beekman and Nassau streets, N. Y.

This company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, and Vessels in Port and their Cargoes. Orders by post, or in person, will be promptly attended to.

BENJAMIN W. BENSON, President.

DIRECTORS:

A. C. Kingsland,	Wm. D. Andrews,	John H. Hallett,
Wm. H. De Groot,	Eben'r Collamore,	J. O. Fowler,
James Morrison,	James Litton,	Daniel Hodgman,
Edw'd I. Jaques,	Thomas McElrath,	Alex. C. Poillon,
Abr'm B. Miller,	James Coggeshall,	Wm. T. Dugan,
Edw'd V. Price,	Wm. H. Simonton,	Geo. W. Farnham,
Wright Gillies,	James N. Crow,	T. B. Coddington,
Stephen W. Smith,	Albert Journeay jr.,	J. G. Merritt,
T. A. Howe,	Addington Reed,	Chas. S. Francis,
M. M. Van Beuren,	J. Edgar,	William Miles,
George J. Byrd	Seely Brown,	J. S. Lounsbery,
William West,	Thomas Keech,	Wm. Westerfield,
Alph. Underhill,	R. A. Tooker,	Thos. E. Cooper,
Benj. W. Benson.		

[f4-1y] WILLIAM P. LYON, Secretary.

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation nine years, and now have an accumulated fund of **$814,044 95,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.

PLINY FREEMAN, Actuary.

C. R BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. ja1–tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio*.

OFFICERS FOR 1854.

President: THOMAS P. CUMMINGS, 82 Beaver street.
1st Vice President: EDWIN B. STIMSON, M. D., 33 West 23d-street.
2d " " RICHARD KIPLING, 32 Maiden Lane.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THEO. R. MCILWAINE, 194 Broadway.
Treasurer: CHARLES P. BURDETT, 47 Fulton street.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853–4.

1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL B. CALDWELL, 163 Sackett street.
Treasurer: W. W. RUSSELL.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

DENTISTS.

I. JARVIS, DENTIST, No. **437** Grand street, New York. ap29–6m

DR. THOMAS EASTON, SURGEON AND MECHANICAL DENTIST, favourably known in his profession, having been a successful operator in this city for the last twenty years, continues at his old stand, No. **341** Grand street, prepared to see his old friends, and as many new ones as require the services of an experienced dentist. Refers to the citizens of New York. ap29–6m

DR. A. STARR, Surgical and Mechanical Dentist, No. 397 Grand street, New York, between Clinton and Suffolk streets, opposite the Mechanics' and Traders' Bank. m25-6m

DR. C. BAKER, Dentist, Room No. 1, 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis. m18-1y

A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

SANFORD BABCOCK, Dentist. Office and residence, **489** Hudson street, New York, 2d door above St. Luke's church.

All diseases growing out of a diseased condition of the Dental organism, successfully treated; every operation will be performed in the most perfect manner, upon the natural Teeth. Gold used of the finest quality, for filling the Teeth. Dr. BABCOCK would respectfully call the attention of the public to his specimens of Blocks of Teeth, mode and manner of inserting full sets, etc. m11-1y

DRS. ROWELL & DAVIDSON confine their attention to the practice of DENTISTRY in all its various branches. Their practice embraces every operation known to the profession, from the simple extraction or insertion of single teeth, to the restoration of complete upper and under sets, on the finest gold plates, by atmospheric pressure. They also insert pure gold palates, when necessary for the restoration of the voice.

f18-1y ROWELL & DAVIDSON, 11 Chambers street, N.Y.

B. F. MAGUIRE, Dentist,
[f11 6m] No. 2 Union Square, New York.

CLOCKS, Etc.

GOLD PENS & PENCILS.—JOHN FOLEY, manufacturer of fine Gold Pens, Gold and Silver Pencil and Pen Cases, No. **167** Broadway, between Liberty and Courtlandt streets; also manufacturer of the celebrated "Bank Pens," for many years used by all the Banks, Insurance Companies, Merchants, and others, who pronounce them, for their great durability and superior finish, second to none. All Pens of my manufacture, guarantied to give good satisfaction. Points warranted not to come off in five years—will be exchanged any time within six months without extra charge.

P. S.—Pens and Cases made to order for the trade, on the most advantageous terms. m11-1y

WATCHES, JEWELRY, AND SILVERWARE.—T. ROBJOHN, 166 Bowery, N. Y., manufacturer of Chronometer and other fine Watches, has for sale and manufactures to order all kinds of Jewelry and Silverware, including Tea-sets and Castors of the richest and latest designs, also plated goods of every description. *Church and Turret* Clocks made to order on the most improved and scientific principles, and warranted not to vary five seconds in a year. Nov19–6m

SHERRY & BYRAM'S CLOCKS.—Clocks for churches, courthouses, &c.; Time-pieces for Banks, offices, session and vestry rooms; railroad depots, &c.; Regulators for Astronomical purposes and Jewelers which for accuracy of time-keeping are believed (based upon an experience of many years) to be equal to any made in Europe or America. One of these Turret clocks has lately been put up on the City Hall, New York. Glass Dials for illuminating, and other kinds, made to order. Address SHERRY & BYRAM, manufacturers, Oakland Works, Sag Harbor, N. Y.

"At the establishment of Sherry & Byram are made some of the finest clocks in the world."—*Scientific American.* oct1–1y

MEN'S & BOYS' SPRING AND SUMMER CLOTHING.—BOUGHTON & KNAPP, **19** Courtlandt street, have now in store, and are constantly receiving, New Goods, all of which are made in the best manner, and suitable for Southern and Western or City Trade; and we would invite the attention of purchasers to our STOCK OF CLOTHING, if they wish to secure a good profit in buying goods. We also have a good assortment of Shirts, Collars, Under Clothing, Overalls, Frocks, Hickory Shirts, Linen Coats, &c., all of which will be sold at the LOWEST CASH PRICES.

m11-3m BOUGHTON & KNAPP, 19 Courtlandt street.

UNPARALLELED BARGAINS! Extraordinary Attractions! at the celebrated LARGEST and CHEAPEST CARPET Establishment in the United States, at HIRAM ANDERSON'S, 99 Bowery, New York, Importer of English, French, and German Carpets.

Buyers will find the largest Stock of Low Price and Medium, to the most elaborate Aubusson, Mosaic, Medallion, and Velvet Carpets ever offered in the world at tremendous low prices.

TEN SPACIOUS SALES ROOMS.

Above ground, no damp Basements or Vaults under the sidewalk to endanger the health of Lady purchasers, each Sales Room is devoted exclusively to one description of Carpets. The Wholesale and Retail Departments of this establishment have been enlarged and an addition of two extensive Sales Rooms, making a wonderful and gorgeous display.

SALES ROOM No. 1,

Floor Oil Cloths. An enormous Stock of John Hare & Son's celebrated English oil cloths; also, American floor oil cloths of magnificent satin finish, Fresco, marble, Italian, and Scroll Paintings, from 2s. 6d., 3s., 4s., 5s., 6s., to 9s. per yard, from 3 feet to 24 feet wide and 90 long.

SALES ROOM No. 2,

Ingrain Carpets. Two hundred and fifty pieces of English and American Ingrain Carpetings, all new style, manufactured expressly for this establishment, at unparallelled bargains.

SALES ROOM No. 3,

Three Ply Carpets. English, Scotch and American Imperial Three Ply Carpeting of our own Importation; gorgeous, splendid new style of pattern.

SALES ROOM No. 4,

Low Price Ingrain Carpets. Three Hundred pieces of Medium quality Ingrain Carpets, beautiful large and small patterns, manufactured for the City trade, at the incredible low prices of 2s. 6d., 3s., 4s., 5s. per yard.

SALES ROOM No. 5.

Rugs and Druggets. English Druggets 4 yards wide; 3000 yards of low priced Druggets, 1 to 3 yards wide, at 3s. 6d. to 6s. per yard, also an immense assortment of Mosaic Landscape, Axminster, and Tufted Hearth Rug; also 2000 Tufted Rugs at 16s. to 24s. each.

SALES ROOM No. 6,

Stair and Hall Carpets. 50,000 yards of striped and figured Hall and Stair Carpets at 2s., 2s. 6d., 3s., 3s. 6d., 4s., 5s., 6s. and 7s. Also, Hemp, Dutch and Manilla Carpets for rooms, halls and stores, cheap.

SALES ROOM No. 7,

Medallion Carpets, with borders; Mosaic and Axminster of one entire piece, can be fitted to any sized room at from $350 to $4000.

Royal Velvet, Tapestry and Brussels, from the celebrated Factories of John Crossly & Sons, and Messrs. Henderson & Co., and others, England, all of our own importation, some of which are exclusively our own styles, and cannot be found at any other establishment.

SALES ROOM No. 8,

Aubusson Carpets. They elicit the warmest commendations of every beholder, excel in beauty and durability, are sold at moderate prices, and introduced in the market at this establishment.

SALES ROOM No. 9,

Velvet, Tapestry, Brussels three ply and twilled Venitian Stair Carpeting, remarkably cheap.

SALES ROOM No. 10,

Patent Tapestry Ingrain Carpets. Gold, Plain, White, Buff, and Scroll Window Shades, at 6s., 12s., 20s., 40s., to $10 per pair; Table and Piano Covers, Silver and Brass Stair Rods, Parlor Door Mats, Chair Matting; also, 4s. 3d., 5s. 6d. White and Check Canton Matting, &c., &c. HIRAM ANDERSON, 99 Bowery.

N. B. Buyers, citizens, strangers, retail dealers, and merchants from abroad, will find it to their advantage to examine this enormous stock, at tremendous bargains.

One of the most experienced upholsterers is engaged to cut and lay carpets, oil cloths, and hang window shades, &c. ja28–6m

ORDERS addressed to JOHN McCOMB, Painter, sent to his store, No. 95 Orange street, Brooklyn, L. I., or to his residence, No. 95 Concord street, will be promptly attended to. m18-6m

PIANOS AND MUSIC.

PIANO FORTES.—V. F. HARRISON respectfully informs his former customers and the public generally that he continues his manufactory and warerooms at **37 Mercer street,** between Grand and Broome, where may be found a splendid assortment of Pianofortes, from 6¾ to 7¼ octaves, with the latest improvements. ap1-1y

P. LYNCH, manufacturer of PIANO FORTES, keeps constantly on hand a fine assortment of Pianos, in plain and ornamental cases, which he offers for sale on the most reasonable terms, at his Warerooms, 559 Broadway. Pianos let on hire. m25-1y

THE NEW-YORK PIANO & MUSIC ESTABLISHMENT.—HORACE WATERS, 333 Broadway.

T. GILBERT & CO'S celebrated Pianos, with iron frames and circular scales, are acknowledged by artists and the public to be unrivalled. Their beauty of tone, and solidity of construction, having stamped them as the best pianos in the world.

THE ÆOLIAN PATENT.—T. Gilbert & Co. are the owners of this much-admired Æolian, which gives to the Piano the beautiful tones of the Organ and Flute; and of course, being the owners, it is needless to add, they supply the public with Æolian Pianos at prices less than any other house.

BOUDOIR PIANOS, admirably adapted for small rooms. Gilbert's Boudoir Pianos are now acknowledged to be equal, if not superior, to Collard & Collard's Boudoirs of London, which have hitherto carried the palm.

HALLET & CUMSTON'S PIANOS.—This is the original Hallet, whose instruments have gained such a world-wide reputation, and not the one of the firm of Hallet & Davis, as affirmed by those interested.

Mr. WATERS being exclusive Agent for all the above Pianos, he can offer them at prices, wholesale and retail, lower than any other seller in the United States, and as low as they can be obtained at the factories.

HORACE WATER'S PIANOS, manufactured expressly for him, and the only New-York Piano he has felt willing to give the guarantee of his name; possessing a power of tone equal to ERARD'S Grand Piano, and a harmonious continuance of sound, nearly equal to the Organ-Pianos of other make.

In a word, Mr. WATERS has an assortment which affords an opportunity for selection not to be had in any other house in the Union.

All Pianos sold are warranted to give entire satisfaction.

Second-hand Pianos from $75 to $150.

Melodeons.

This department comprises the latest styles and most improved makes in the country.

GOODMAN & BALDWIN'S PATENT ORGAN MELODEON, with Two BANKS OF KEYS, Coupler, Stop, Swell-draw, &c., the only thing of the kind in the country—a sweet and powerful instrument, pronounced by Organists to be superior for Churches, or Oragn-practice, to the medium-sized Organ. *Retail Prices.*

No. 1, Five Octave, Scroll Legs,	$75
No. 2, Five Octave, Piano style,	100
No. 3, Five Octave, Extra,	115
No. 4, 5¾ Octave, Piano style,	130
No. 5, Six Octave, Piano style,	150
No. 6, Five Octave, two Stops, single Keys,	150
No. 7, Five Octave, Goodman's Patent,	200

S. D. & H. W. SMITH'S well-known and justly celebrated Melodeons.

	RETAIL PRICES.
Portable, 4½ Octave,	$60
Portable, 5 Octave,	75
Piano case, cone legs, 5 Octave,	100
Piano case, full round machine legs, 5 Octave,	115
Fancy case, curved legs, 5 Octave,	140
Piano style, two sets of Reeds, 5 Octave,	150
Piano style, 6 Octave,	140

☞ Messrs. Goodman & Baldwin's and S. D. & H. W. Smith's are the *only* Melodeons tuned in the equal temperament. ☜

Melodeons of others' make from $45 to $150.
BROWN'S CELEBRATED HARPS, from $250 to $1000.
MARTIN'S UNRIVALLED GUITARS, from $25 to $60.
FLUTENAS, from $5 to $25. FLUTES, from $2 to $40.
ACCORDEONS from $2 to $20. VIOLINS, from $3 to $25.

Music.

This department comprises the products of the great Masters of the European and American continents, and is receiving constant additions, by an extensive publication of the most choice and popular pieces of the day. Dealers in Music, and Teachers of Seminaries, wishing to purchase any Music published in the United States, or make arrangements for continued supplies of Mr. WATER'S new issues, will find it for their interests to call, or forward their orders.

Music sent by mail postage free. m18-3m

T. H. CHAMBERS, PIANO FORTE MANUFACTURER,
ja28-1y$ Warerooms No 385 Broadway, New York.

PIANO FORTE MANUFACTURERS.
R. GLENN & CO.
Warerooms, No. 83 Spring street, two doors East of Broadway.
☞ Pianos on hire and exchanged. ja28–1y

PIANO FORTE MANUFACTORY AND WAREROOM, corner of 14th-street and 3d-avenue. H. WORCESTER offers for sale a large assortment of choice Piano Fortes, from 6 to 7 octaves, in elegant Mahogany and Rosewood cases, all which are manufactured under his own supervision, and for sale on reasonable terms. ja28–1y

PIANOS & MUSIC.—BERRY & GORDON, No. 297 Broadway, New York, publishers of Music and Music Books, and dealers, wholesale and retail, in Music Merchandise, Piano Fortes, new and second-hand; Boudoir Pianos, for small rooms; MELODEONS in great variety and of the best quality; exclusive agents for the superior Piano Fortes—with and without the Æolian—made by Hallet, Davis & Co.; these Pianos, having the grand suspension bridge and improved curved scale, produce a finer tone than any others. A great variety of SECOND-HAND PIANOS, prices, from $30 to $200. All instruments warranted, and offered very low. We have just published—"Little Katy's Dying Bed," very popular, 25 cents; "Deal Gently with the Motherless," 25 cents; "O, Call Me Home Again," having a great sale, 25 cents; "Go it while you are young Schottisch," 25 cents; "Young America Polka," 25 cents, dedicated to Captain Ingraham, the deliverer of Koszta. A great variety of NEW MUSIC: teachers, the trade and seminaries will be supplied very low.

☞ Orders from the country sent free of postage.

feb18 1y BERRY & GORDON, 297 Broadway, New York.

J. F. BROWNE & CO., makers and importers of Grand, Semi-Grand, and Six Octave, Double-Action HARPS; Warerooms, 295 Broadway; have always on hand a large collection of these beautiful Instruments, with every article connected with the Harp, of the best quality, and at moderate prices. A list of prices and descriptions, can be received by mail, single postage.

J. F. BROWNE, London and New York.
[Established 1810.] Feb11-1y

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6½ to 7½ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled.

GROVESTEEN & TRUSLOW,
Feb 4–6m 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

SUPERIOR PIANOFORTES. J. F. WARNER & CO., 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found unusually reasonable, considering their quality; they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.

☞ A full and unequivocal warranty is given in all cases.

June25–1y J. F. WARNER & CO., 411 Broadway, N. Y.

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:

A second-hand English organ with two sets of keys, and one and a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory. m4-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4-1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,

548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards. mar4–1y

BELLS! BELLS! BELLS! For *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the Subscribers; at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns*, and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound and quality of tone.* The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—Jan. 1854—the FIRST PREMIUM (*A Silver Medal*) of the WORLD'S FAIR in New York, over all others, several from this Country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of bells or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast-Iron Yoke with moveable arms and which may be turned upon the Bell; Spring acting on the Clapper, prolonging the sound. Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to rehang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' instruments of all descriptions, made, and kept on hand.

Being in immediate connection with the principal routes, in all directions, either Railroad, Canal, or River, orders can be executed with dispatch, which either personally or by communication, are respectfully solicited. A. MENEELY'S SONS.

m4-1y *West Troy, Albany County, New-York.*

FURNITURE.

RICH CABINET FURNITURE.—E. W. HUTCHINGS, 475 Broadway, having completed his alterations and extensive additions to his Warerooms, is now prepared to show the largest and most elegant assortment offered for sale in this city, all of which has been manufactured under his own inspection, and warranted in every respect. Those about to purchase, this season, will find it to their interest to call before buying elsewhere. f25-1y

CHURCH AND PARLOR FURNITURE.—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Etegeres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description. [s24-1y] J. DIXON, 808 Broadway, opposite 11th st.

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by [Jan 14–1y] LUCIUS HART.

CABINET FURNITURE WAREHOUSE and General Upholstery Establishment, at 536 Broadway and at 84 Sixth Avenue. All the varieties of Cabinet Furniture made to order, of the very best materials. Church, Hotel, and Steamboat orders completed at short notice. At **536 Broadway** a rich assortment of Rosewood, and at **84 Sixth Avenue** will be found good substantial Mahogany, Walnut, and Cottage Furniture.

HENRY STONEY,
f18-1y opposite the Prescott House.

WANTS.

CHURCH OF ENGLAND HOME, for Female Servants out of Place, and Preparatory School of Instruction for Donestic Service.

These long contemplated branches of the Employers' and Servants' Protective Agency, instituted March, 1849, for the better Regulation and Encouragement of Domestic Servants, will be opened on the 1st of May, next ensuing, at **149** Grand street.

The objects of this Institution are briefly these: The providing a respectable and cheap home for unprotected Church of England female servants, on their first landing in this country. A home for Protestant female servants while out of place. A school for the instruction of servants in many important duties of domestic service, and the speedy provision of good places for servants of good character. The whole establishment to be under the guidance and patronage of "The Church."

P. S. A circular containing full particulars, and also other information, may be obtained at 149 Grand street.

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A perusal of the following letters, kindly written in support of this scheme when it was first projected, and its necessity and usefulness first agitated, is now respectfully solicited:

Columbia College, Feb. 11, 1851.

I would hereby express my full confidence in Mr. Bookham's Agency for Servants, and skill and fidelity in its management, and also my earnest hope that he may be enabled to carry out his plan of a "Servants' Home," for which great need exists in our city, and which I here cordially commend as a matter of Christian benevolence—the same to be under the guidance and patronage of the Church. A similar scheme has been recently adopted in London with great success.

JOHN MCVICKAR, 8 College Green.

Brooklyn, Feb. 17, 1851.

I received your letter of the 15th, Mr. Bookham, and hasten to reply to it. Your projected plan of a "Servants' Home" strikes me in the most favorable manner, and I have no doubt that you are eminently qualified to manage such an establishment, judging from the efficient manner in which you have always supplied me with domestics, and you have my best wishes for your success in the very useful and laudatory undertaking you have suggested. I shall always continue to you my patronage, as I have heretofore done, and induce my friends to do so.

MRS. H. B. PIERREPONT.

24 Vesey street, Feb. 19, 1851.

MR. BOOKHAM—*Dear Sir:* I fully appreciate the importance of establishing such a "Home and Registry Office," for servants seeking employment, as you have projected. Your experience, in the Employers' and Servants' Protective Agency, would be of great service to any one in carrying such a project into successful operation. Having had your services occasionally these four years, first as amanuensis, and more recently as an agent for the procuring of servants, I have never seen anything to shake in the slightest degree my confidence in your intelligence and Christian fidelity, and great business qualifications for conducting the affairs of such a home as you propose to establish. With great respect, very truly yours,

M. P. PARKS.

—

In commending this institution to the favourable consideration of the Clergy, Church families, and the public generally, the undersigned, assured he cannot use more appropriate or grateful language, quotes the words of the late Rev. Dr. Parks, of revered memory, in which, through the columns of the *Evangelical Catholic*, he commended this "Church of England Home" to the consideration of those who may take an interest in such a project:

"Such, briefly, subject to such modifications as experience might suggest, is the project which it is proposed to execute, to begin upon a small scale, and not to incur any pecuniary responsibilities, but wait to see such an institut'on grow by its own inherent vitality.

In the mean time, such as are disposed to contribute any sum towards paying the first quarter's rent, or any article of furniture towards supplying what is requisite for such an establishment, may communicate with Mr. Bookham, 149 Grand street. And that God may prosper the undertaking, let those pray who 'know the heart of a stranger,' as well as those who have been spared the grinding effects of poverty in a strange land. Signed, M. P. PARKS."

REFERENCES:

The Rev. John McVickar, D.D.; the Rev. Henry DeKoven; the Rev. D. V. M. Johnson; the Rev. Joseph McElroy, D.D.; the Rev. M. P. Parks, D.D.; the Rev. H. Wheaton; the Rev. Horace E. Pratt; the Rev. J. R. Mann.

The Hon. George Bancroft. Gen. Van Ransaelar; James Boorman, Esq.; Alfred Seton, Esq.; Richard R. Morris, Esq.; D. T. Vail, Esq.; Dr. Westervelt; the Hon. Andrew H. Mickle; Edwin Bartlett, Esq.; John Colt, Esq; Chandler R. Gilman, Esq., M.D.; Robert S. Bullus, Esq., M.D.; Benj. Underhill, Esq.; E. W. Leggett, Esq.; E. N. Dickerson, Esq.; Prof Morse; Daniel R. Noyes, Esq.; Fred. Prime, Esq.; Daniel Chadwick, Jr., Esq.; Com. Sloat, U.S.N.; Robert Boorman, Esq.; Walter Post, Jr., Esq; E. F. Shonnard, Esq.; Wm. Bostwick, Esq.; E. D. Hunter, Esq.; Isaac Osgood, Esq.; the Hon. W. M. Woodworth; A. S. Pennington, Esq.; Prof. Bailey; Wm. B. Cozzens, Esq.; E. M. Weeks, Esq.; R. A. Mott, Esq; George Bolton Alley, Esq.; H. Kneeland, Esq; Prof. Bartlett; O. Putnam, Esq.; Samuel Badgely, Esq.; Gen. McDonald; &c. CHARLES BOOKHAM,

ap29-2t Superintendent.

NEW YORK EMPLOYMENT OFFICE, 478 Broadway. Licensed by the Corporation. Best office in the city for good servants, Protestant and Catholic, for city and country, capable, honest, and faithful. Families in want of servants can be supplied by calling at the office. [ap1-3m] T. P. SAUNDERS, Proprietor.

COOKS, WAITERS, NURSES, AND OTHER MALE and FEMALE DOMESTICS, provided for respectable families up town. Apply at the Employment Agency Office, No. 60 East Fourteenth-street, (Union square, south side,) established 1850, for the protection of employers in the selection of servants, and the guidance of persons seeking situations. REFERENCES: The Rev. Dr. Tyng, the Rev. Dr. Cheever, the Rev. Dr. Hawks, the Rev. Dr. Baird, the Rev. G. T. Bedell, the Rev. J. M. McDonald, &c., &c.

JOHN O'GALLAGHER, Agent.
Office, 60 East Fourteenth street, near Broadway. sept10–1y

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants.

AGENCY OFFICE, No. 522 Broadway, (opposite St. Nicholas Hotel) Private Families, Hotels, and Boarding Houses requiring first-class help, such as Porters, Firemen, Coachmen, Barkeepers, Waiters, Bell-boys, Housekeepers, Chambermaids, Seamstresses, Nurses, Cooks, Laundresses, and Girls for general housework. Office Fees moderate. Respectable references given.

t422a THOMAS SPINK, Agent.

N. B. Employers can also get colored help, if required. fe4–3m

WANTED, at the office, **No. 13 Eighth Avenue,** Girls for all kinds of housework. Situations always on hand for Protestants; AMERICAN GIRLS with reference, free. FAMILIES SATISFIED, or no pay expected. Terms easy and reasonable. m4–1y

Appointments of the Bishop of New Jersey.

VERNAL VISITATION.

The Bishop, if GOD please, will make the Southern Visitation of the Diocese, in the following order:

St. George's, Penn's Neck;—Saturday, May 20, afternoon, (Catechism, Confirmation.)

St. John's, Salem;—Saturday, 20, evening, (Catechism, Confirmation:)—Sunday, 21, (fifth after Easter,) morning, (Communion.)

Bridgeton;—Sunday, 21, afternoon, (Catechism, Confirmation.)

St. Paul's, Trenton;—Tuesday, 23, morning, (Catechism, Confirmation, Communion.)

St. Michael's, Trenton;—Tuesday, 23, evening, (Catechism, Confirmation.)

Trinity, Princeton;—Wednesday, 24, morning, (Catechism, Confirmation, Communion.

CLERICAL CHANGES.

The Rev. Dr. ROBERTSON, having resigned St. Anna's church, Fishkill Landing, requests that all communications to him be forwarded to Middlebury, Vermont, care of I. BUSHNELL, Esq.

The Rev. HOMER WHEELER, having resigned St. John's church, Bristol, Ind., and accepted a call to the rectorship of St. Peter's, Ashtabula, Ohio, requests his letters and papers to be directed accordingly.

MARRIED,

At Fort Neck, the residence of D. R. Floyd Jones, Esq., on the evening of St. Mark's day, 25th inst., by the Rev. S. Chipman Thrall, COLEMAN WILLIAMS of New York, to SARAH M., daughter of the late Gen. THOMAS FLOYD JONES of South Oyster Bay, L. I.

NOTICES.

☞ All Notices must be handed in to the Office before 11 o'clock on Wednesday morning, to insure an insertion.

Home for Female Discharged Convicts.—This establishment, under the management of several benevolent ladies, is situated in the middle of the block, between 22d and 23rd streets, on the west side of the 9th avenue. Since last September, the services of our Church have been conducted here, every Sunday evening, by various clergymen of the city. For their convenience in future, it is highly desirable that a *gown* should be procured and presented to the Home. The sum of $30 will be sufficient. Donations of $1 each towards this object, may be left with Miss Jane Ward, 77 Ninth street; Messrs. Stanford & Swords; or THOMAS GALLAUDET, 22 Third street.

With the consent of the donors, whatever excess there may be, over the required sum, will be expended in procuring Prayer-Books for the Home.

New York Bible and Common Prayer-Book Society.—A regular meeting of the Board of Managers will be held at the Depository, 55 Thirteenth street, west of Broadway, on Tuesday evening next, the 9th inst., at 6½ o'clock. WM. H. BELL, Recording Sec.

Protestant Episcopal Tract Society.—A regular meeting of the Board of Trustees will be held at the Depository, 55 Thirteenth street, west of Broadway, on Tuesday evening next, the 9th inst., at 7 o'clock. WM. R. RONALDS, Recording Sec.

The Rt. Rev. Bishop Wainwright will hold confirmation (D. V.) in the P. E. church of the Messiah, Wooster street near Prince, seats free, on Sunday evening, May 7.

Service to commence at 7½ o'clock.

The Rev. John H. Hanson, Assistant Minister of Calvary church, will preach in the church of the Epiphany, 130 Stanton st., between Essex and Norfolk streets, on Sunday evening, May 7.

Service to commence at 7½ o'clock.

Clerical Convocation.—OTSEGO AND DELAWARE COUNTIES.—The next meeting of the Convocation for Otsego and Delaware counties, will be held in St. John's church, Delhi, Delaware county, on Thursday, May 11. Bishop Wainwright will be present. Neighbouring clergy of the Eastern and Western Diocese, and also of Pennsylvania, are cordially invited to meet with us on that occasion. WM. H. HILL,

Morris, April 24, 1854. Secretary.

Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.—A stated monthly meeting of the Board of Managers of this Society will be held in the Sunday School-room of the Church of the Ascension, on Tuesday evening next, the 9th inst., at 7½ o'clock.

May 5, 1854. THOMAS P. CUMMINGS, Rec. Sec'y.

St. John the Evangelist's Free Church holds services (temporarily) in the large and commodious Lecture-room of the Bleecker building, 262 Bleecker street, corner of Morton. Sunday morning, 10½; evening, 7½. Sunday School, 9 A. M. and 2½ P. M. Families residing or moving into the vicinity, are invited to connect themselves with the Parish. EDWIN R. COOK, rector,

my6–2t 104 Twelfth street.

The Chapel of the Holy Innocents, Broadway, between Thirty-fifth and Thirty-sixth streets, will be open for a Sunday evening service, at 8 P. M., until further notice.

St. Luke's Hospital.—The cornerstone of this building, on Fifth avenue, between Fifty-fourth and Fifty-fifth streets, will be laid (D.V.) by the Rt. Rev. Bishop Wainwright, at 4 o'clock P. M., Saturday, May 6th.

ACKNOWLEDGMENTS.

Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.—The Treasurer acknowledges the receipt of the following sums:

Mrs. Henry Laight, an '54, $10; E. M. Young, an 53, $5; contribution St. James' church, N. Y., through the rector, Rev. P. S. Chauncey, $150; Young Men's Society for Seamen, through J. R. Benjamin, Treas., amount collected from March 1, 1853, to March 1, 1854, $114; Dr. C. Smith, an 54, $5; W. B. Douglass, an 52 and 53, $10; collection church of the Ascension, N. Y. $284; N. F. Neilson, an 54, $3; Mrs. S. Henry Remsen, an 53, $5; collection church of the Redeemer, N. Y. $8; collection in box for books at the church of the Holy Comforter, $4 32; George T. Everson, an 51, 52, 53, $6; Mrs. S. H. Nichols, an 54, 2; collection Calvary church, N. Y. $278 07; Calvary church Sunday school, $25; Mrs. Sarah T. Bagg, don, $10; collection in box for books at the church of our Saviour (Oct 16 to Ap. 16) $24. Total $943 39.

E. M. DUNCAN, Treasurer, 114 Wall street.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

"Chicago," by the Editor of *The Churchman*, $10; Christ, Ottawa, Illinois, Rev. C. P. Clark, $6 72; Rev. J. D. McCabe, Wheeling, Va., for Bibles and Prayer-Books, $25.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treasurer and Agent,

May 3, 1854. 55 Thirteenth street.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Miss Mary Louisa Guion $1; Miss Clementine Guion $1; Miss Anna Guion $1; "Chicago," by the Editor of *The Churchman*, $5.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treasurer and Agent,

May 3, 1854. 55 Thirteenth street.

Missionary Committee of the Diocese of New York.—The Treasurer acknowledges the receipt of the following sums since his last:

Church of the Redeemer, N. Y., Rev. Wm. J. Frost, $8 37; St. Peter's, Lithgow, Rev. Homer Wheaton, $4 25; St. Thomas, Amenia, Rev. Homer Wheaton, $2 75; Sunday school of Holy Comforter, N. Y., Rev. D. V. N. Johnson, $5 12; St. Mary's, N. Y, Rev. T. McPeters, Lent offerings, $35; Holy Evangelist, N. Y., Rev. Benj. Evans, $14 88; Christ, Balston Spa, Rev. R. C. Rogers. $28; Bethesda, Saratoga, Rev. J. S. Kidney, $13 37; St. John's, Cohoes, Rev. T. Bostwick, $1 25; Christ, Poughkeepsie, Rev. Samuel Buel, $64; Zion, Morris, Rev. Wm. H. Hill Easter offerings, $17; Amos Palmer, Esq., Morris, a member, $10; St. Andrew's, Schoharie, Rev. G. B. Hayden, $2; Mrs. Louisa Lee, of Christ church, Baltimore, for Rev. Eleazer Williams' Indian Mission, per T. N. Stanford, $20, less exchange 15 c., $19 85; St. Peter's' N. Y., Rev. A. B. Beach, $60; Trinity, New Rochelle, Rev. Dr. Morgan, $35 37; total $321 21.

C. N. S. ROWLAND, Treasurer, 55 Water street.

The Rev. J. Lloyd Breck, for the Ojibwa Mission, thankfully acknowledges the receipt of the following offerings:

$10, "In memory of our little departed Hobart, New York, March 24th, 1854"; $5 from two Sunday school classes of St. Matthew's church, N. J.

Ojibwa Mission House, Minnesota,

April 10, 1854.

The undersigned, in behalf of the Nashotah Mission, gratefully acknowledges the receipt, thro' the Rev. J. T. Cushing, of a valuable box of clothing from the ladies of St. James' church, Goshen, N. Y. Also through the Rev. R. H. Clarkson, rector of St. James' church, Chicago, $30. Also from a candidate for Holy Orders, in the diocese of New Jersey, $12.

AZEL D. COLE, President of Nashotah Mission.

Delafield, Wisconsin, April 24, 1854.

St. Ann's church for Deaf-Mutes.—The following subscriptions to the Building Fund are gratefully acknowledged. The list will be continued from week to week till completed.

Mrs. Loring and Miss Abby Loring of Boston, each $500; nett proceeds of an Exhibition given by the N. Y. Institution for deaf-mutes, at Niblo's, through Dr. Peet, the President, $714 07; Augustin Averill $120; W. R. Jones, Spofford & Tileston, J. S. Bennett, C. Curtiss, G. S. Robbins, each $100; Henry Coit, J. D. Jones, J. W. Alsop, D. Maurice, W. B. Campbell, J. Nack, J. W. Underhill, each $50; J. L. Hale, $30; P. N. Spofford, D. H. Arnold, H. H. Eliott, J. W. Culbert, A. Fraser, Grant & Barton, each $25; the Rev. Dr. Pyne, of Washington, D. C. (first payment on $100) $20; A Friend, O. Wood, A. R. Wetmore, S. T. Skidmore, H. A. Coit, C. E. Milnor, each $20; Savings of Wallis Berrien, (deceased) $11 27; C. Oakley, A lady through Dr. Cock, Mr. Robison, C. W. Field & Co., F. W. Hotchkiss, C. C. Carrow, W. H. Smith, S. Draper, R. L. & A. Stuart, W. A. Haines, Mrs. A. A. Means of Washington, D. C., A Friend, each $10; Croney & Lent, D. C. Pell, Miss Susan Swift, N. S. Ludlam, T. R. Lees, Mr. Whitehouse, Mr. Talman, Mr. Ogden, each, $5; P. W. Gallaudet, Hugh Shannon, Wm. Eagle, W. H. Meeks, H. Tilton, W. B. Humbert, each $3; J. Weston, Wm. Fletcher, H. & T. Lear, B. Stewart, Miss Hyer, each $2; H. Hall, P. Holt & Son, U. S. Journal, B. Rathbone, Mr. De Motte, Cash through Stanford & Swords, each $1.

Subscriptions may be sent to Augustin Averill, the Treasurer of the Fund, 47 South street; Messrs. Stanford & Swords; or Thomas Gallaudet, 22 Third street.

The Missionary at large for Seamen gratefully acknowledges the receipt of the following sums, through Messrs. Stanford & Swords: From M. G. $2; Unknown, post-marked Troy, $1.

April 15, 1854. E. F. REMINGTON.

Mariner's Home, North River.—The Missionary of the Floating church of the Holy Comforter gratefully acknowledges the receipt of the following gifts:

$5, from Brooklyn, "A mite for poor Jack," thro' S. & S.

D. V. M. JOHNSON

N. B. Further gifts may be sent to Messrs. Stanford & Swords, who have removed their store to 637 Broadway.

CLERGY of the PROTESTANT EPISCOPAL CHURCH

IN THE CITY OF NEW-YORK AND ITS VICINITY.

Onderdonk, D.D., Right Rev. Benjamin T., 106 Franklin street.
Wainwright, D.D., D.C.L., Rt. Rev. Jonathan M., 10 Hubert street.
Anthon, D.D., Rev. Henry, 2d Avenue, corner of Tenth street.
Barton, Rev. J. Graeff, 48 East Twenty-fourth street.
Beach, Rev. Alfred B., Rectory of St. Peter's church, West 20th-st.
Bedell, Rev. George, 61 Tenth street.
Bedell, Rev. Gregory T., corner of Tenth street and Fifth avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Chauncey, Rev. Peter S., Eighty-sixth street, near Hurl Gate.
Clapp, Rev. Caleb, Sixth street, three doors east of Avenue C.
Cook, Rev. Edwin R., 104 Twelfth street.
Cook, Rev. Thomas, 276 Houston street.
Cooke, Rev. Samuel, 60 Eleventh street.
Cox, Rev. Richard, 22 East Thirty-eighth street.
Cruse, D.D., Rev. Christian F., General Theological Seminary.
Dickson, Rev. Robert George, 327 East Twelfth street.
Draper, Rev. George B., 127 McDougal street.
Duffie, Rev. Cornelius R., 151 Lexington avenue.
Eaton, Rev. Theodore A., 55 Morton street.
Eigenbrodt, Rev. William E., 53 Amity street.
Elmendorf, Rev. John J., 109 West 36th-street.
Evans, Rev. Benjamin, 172 Broome street.
Fitch, Rev. Augustus, 278 Tenth street.
Frost, Rev. William J., 239 Fourth avenue.
Gallaudet, Rev. Thomas, 22 Third street.
Geer, Rev. George J., 229 West Twenty-seventh st., near 9th avenue.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benj. I., Gen. Theo. Seminary, Twentieth street.
Halsey, Rev. Charles H., 21 North Moore street.
Hart, Rev. A. Bloomer, 55 Morton street.
Harwood, Rev. Edwin, 44 West Twenty-ninth street.
Hawks, D.D., LL.D., Rev. Francis L., East 21st-st., cor. 4th avenue.
Henry, D.D., Rev. Caleb S., 20 John street.
Higbee, D.D., Rev. Edward Y., 108 Bleecker street.
Hobart, Rev. John H., 46 Laight street, St. John's square.
Hopkins, Rev. John H. Jr., office of *Church Journal*, and 307 West Twenty-first street.
Houghton, Rev. George H., 9 East Twenty-ninth street.
Howland, Rev. Robert S., office of *Church Journal*, 16 John street, and 129 West Twenty-fifth street.
Hoyt, Rev. Ralph, 2 Little Water street, Five Points.
Hudson, Rev. Henry Norman, 170 Bleecker street.
Irving, Rev. Pierre P., For. Com. Rooms, Bible House, Astor Place.
Jelliff, Rev. Hiram, 144 East Twenty-fifth street, near 2d avenue.
Johnson, D.D. Rev. Samuel R., General Theological Seminary.
Jones, Rev. Charles, 8 St. Georges Place, Thirteenth st., near 2d-ave.
Jones, Rev. Lot, 77 Second avenue.
Lamson, Rev. William O., 243 Spring street.
Lawrence, Rev. Francis E., 198 West Twentieth street.
Leonard, Rev. Alexander S., 7 Hubert street.
Little, Rev. Charles S., 86 East Seventeenth street.
Ludlum, Rev. William S., 299 Greenwich street.
Mahan, D.D., Rev. Milo, 307 West Twenty-first street.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 308 Broome street.
Morris, LL.D., Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. William A., cor. Sixth avenue and 20th-st.
Neide, Rev. George L., rectory of St. Marys church, Manhattanville.
Neville, D.D., Rev. Edmund, corner of Thirteenth st. and 7th avenue.
Nichols, Rev. George W., 176 Second avenue.
Nichols, Rev. Samuel, 176 Second avenue.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Peters, Rev. Thomas McC., 6mile-stone, Bloomingdale Road.
Pound, Rev. Jesse, 83 Christopher street.
Price, D.D., Rev. Joseph H., 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 125 West Thirteenth street.
Sleight, Rev. George N., 42 Tenth-avenue, near 14th-street.
Spencer, D.D., Rev. Jesse A., 26 East Twenty-fourth street.
Sterling, Rev. J. C., 23 Greenwich avenue.
Taylor, Rev. Fitch W., U.S.N., 118 Fifth avenue.
Taylor, D.D., Rev. Thomas House, next to Grace church.
Towell, Rev. Thomas, 48 East Twenty-fourth street.
Tracey, Rev. James C., Eighth-avenue, first house south of 49th-st.
Travis, Rev. Robert Jr., 106 Hammond street.
Turner, D.D., Rev. Samuel H., Gen. Theo. Seminary, Twentieth street.
Tuttle, Rev. Isaac H., rectory of St. Lukes church, 477 Hudson street.
Tyng, D.D., Rev. Stephen H., 56 East Sixteenth street.
Van Kleeck, D.D., Rev. Robert B., 17 Bible House.
Verren, Rev. Antoine, 99 Franklin street.
Walton, D.D., Rev. William, 39 West Twenty-second street.
Ward, Rev. Henry D., 38 West Twenty-third street.
Weaver, Rev. Joshua, 57 West Seventeenth-street.
Weston, Rev. Sullivan H., 45 Murray street.
Wilson, D.D., LL.D., Rev. Bird, 206 West Twentieth street.

BROOKLYN.

Canfield, Rev. Eli H., 218 Clinton street.
Cutler, D.D., Rev. Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., Ryerson street, near Fulton avenue.
Drowne, Rev. T. Stafford, 56 Montague Place.
Guion, Rev. Thomas T., 59 Willoughby-street.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson streets.
Labagh, Rev. Isaac P., Summit street, between Hicks and Henry sts.
Lewis, D.D., Rev. William H., next to Church of Holy Trinity.
Peck, Rev. Francis, 147 Duffield street, near Fulton avenue.
Platt, Rev. G. L., 98 Carlton avenue.
Remington, Rev. E. Franklin, Verandah Place, third from Clinton-st.
Sanford, Rev. David P.
Schroeder, D.D., Rev. John F., } 73 Henry street.
Schroeder, Rev. John F. Jun., }
Seymour, Rev. W. Wood, 93 Columbia street.
Shackelford, Rev. John W., Kent avenue, above Myrtle.
Stearns, Rev. John, Hoyt, corner Bergen.
Vinton, D.D., Rev. Francis, Corner of Garden and Joralemon streets.
Walker, Rev. Robert J., Cumberland street, near DeKalb avenue.
Webbe, Rev. William T., 172 Sands street, and 49 Chambers-st., N.Y.

WILLIAMSBURGH.

Davis, Rev. Samuel C., 124 South Eighth street.
Guion, Rev. Alvah, 240 South First street.
Haskins, Rev. Samuel M., 1 St. Marks Place.
Reynolds, Rev. Charles, 85 South Ninth street.
Roberts, Rev. Henry F., 72 Union, head of South Second street.
Sayres, Rev. Samuel W., 99 South Fourth street.
Taylor, Rev. Benjamin F., Seventh street, corner of Division avenue.

NEW JERSEY.

Bowden, Rev. James J., Jersey City.
Bruce, Rev. Vandervoort, Park Place, Hoboken.
Camp, D.D., Rev. Norman W., Hoboken.
Gries, Rev. William R., Bergen.
Hanson, Rev. John H., 21 Irving Place, Garden street, Hoboken.
Harriman, Rev. Orlando Jr., 9 Pavonia Place, Jersey City.
Macurdy, Rev. David H., Van Vorst, Jersey City.

☞ It is respectfully requested that information be given at this office of changes proper to be made in the List of Clergy, on or before the *Thursday* in the *week preceding* the *first Saturday in each month.*

Advertisements.

INSULATED LIGHTNING CONDUCTORS, for Buildings and Ships. Otis's Patent. The only method of absolute protection against lightning, as demonstrated by science and experience. Agents wanted in each State, to sell town and county rights. Great inducements offered. Orders for rods promptly filled, with complete instructions on the method or science of protection. Proprietors,

ap29–1y LYON MANUFACTURING COMPANY, 343 Broadway.

UPHOLSTERY AND PAPER HANGINGS.—CHILDS & SMITH are now opening their Spring importation of French Paper Hangings, which will be found to embrace all the best styles, being selected for first class city trade; also American Paper Hangings of every description, Window Shades, Window Cornices, Lace, Muslin and Damask Curtains. All kinds of Upholstery work attended to at shortest notice, by [ap1–3m] CHILDS & SMITH, 449 Pearl st.

SPRUCE STREET FIRE!!! Another Triumph of RICH'S Salamander! The following Certificate needs no comment—it speaks volumes for the Salamander Safes made under WILDER'S and RICH'S Patents:

Messrs. STEARNS & MARVIN, successors to Rich & Co.: The Fire-Proof Safe supplied to me by your house has been extracted from the ruins of No. 12 Spruce street. It was exposed to the fiercest fire for twelve hours, but on opening it I found all my papers and books perfectly safe. I have much pleasure in giving a testimonial of my entire confidence in the security of your Safes; the more so as others of a different make, in the same buildings, were destroyed externally and internally. One in my own building (fixed in the wall) suffered the same fate. Yours, however, went through it admirably, and preserved the contents perfectly. Send me another one immediately.

ALEXANDER MONTGOMERY, 17 Spruce street, New York,
Publisher of Magazine of Art, &c.

It ought to be generally known that insurance offices make a considerable reduction from their established rates on jewelry deposited in our Safes. A large assortment always on hand at the depot, No. 146 Water street, New York.

STEARNS & MARVIN, (successors to Rich & Co.) No. 146 Water street, New York; the only manufacturers of Salamander safes, combining Rich's and Wilder's Patents. m18-3m

SALAMANDER SAFES.—The name of SALAMANDER was first applied to WILDER'S Patent, and introduced by the subscriber in 1840, who in 1844 purchased the right to manufacture. The superiority of Herring's (Wilder's) Salamander Safes over all others induced many to infringe upon the patent right by using the composition: others, more cautious, and to evade a lawsuit, made an inferior article, imitating the exterior in form, style, color of painting, and attaching the name "Salamander," "Improved Salamander," "Fire proof Salamander," "The Genuine Salamander," &c., &c., and have succeeded in palming off some of the spurious Salamanders as genuine. Those wanting the original Salamander, manufactured by the subscriber, should take the precaution to see that they have upon them a metal plate—"Silas C. Herring, Maker,"—all such being the genuine (Wilder's Patent) Salamander, or Herring's Improved Patent Champion Safe, which received the medal at the Great World's Fair, and which have never failed to preserve the contents in case of fire. Purchasers can select from the largest assortment in the world by calling at the sale rooms of SILAS C. HERRING,

135, 137, and 139 Water, cor. of Pine streets.

N. B.—Chilled Iron safes, with powder proof locks manufactured expressly for banks, jewellers, brokers and others requiring security from rogues. Bank vault doors on hand and made to order. All the most celebrated locks for sale at manufacturer's prices. Second-hand safes for sale at less than half price. f18–4m

FAIRBANKS' PATENT PLATFORM SCALES, *at reduced prices*, adapted to every required operation of weighing, as RAILROAD SCALES for Trains or Single Cars, in use on nearly all the principal Railroads in the United States and Great Britain. WAREHOUSE SCALES (Dormant and Portable), HEAVY PORTABLE SCALES, on wheels, for *Foundries, Rolling Mills, Iron Houses, &c., &c.*

STORE SCALES, various modifications. HAY AND COAL SCALES, made entirely of Iron and Steel. COUNTER SCALES, &c. SMALL SCALES AND EVEN BALANCES for family use, very convenient and economical for the housekeeper. These Scales have been long known and severely tested, and are generally regarded as THE STANDARD from which there can be no appeal. Sold and warranted by

feb4–1y FAIRBANKS & CO., No. 89 Water-street, N. Y.

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supersede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam-power. DUNCAN & WEST, 51 Beekman street,

m18-6m and No. 4 Liberty Place.

NOVELTY AND UTILITY! The rarest combination of these qualities is to be found at TUTTLE'S EMPORIUM, 345 BROADWAY. So large is the assortment, so extensive the variety of things Comical, things Odd, things Ingenious, things Useful, and things Recherche, that it has been styled the "*Curiosity Shop of all Nations*," "The Palace of Elegance and Taste," &c.

TUTTLE has the satisfaction of knowing, that he has not only contributed largely to the amusement and instruction of children and youth by his importations of *superior Toys, Dolls, Games, Dissections, &c.*; but that he has also done much to educate the public taste, by imparting to it a knowledge of the *beautiful*, through the medium of the rich and exquisite productions of the combined workmanship and skill of every prominent nation on the globe. For convenience *a few* of the more prominent articles in each department are given below:

FANCY GOODS DEPARTMENT.

Work-boxes, Dressing-cases,	Toilet and Jewel cases,
Card, Odor, and Cigar cases,	Porte-monnaies, Tablets, Brushes,
Portfolios, Writing-desks,	Chess, Dominoes, Checkers,
Paper and Pen knives,	Alabaster, Bronze, Parian,
Taylor's Honey & Windsor Soap,	Bisque, Statuary, &c., &c.

RETICULE DEPARTMENT.

TUTTLE has made these articles *American*, and an almost indispensable companion to every lady, at home or traveling. He had the honor of being the *first* person to whom a *Medal* was ever awarded for their manufacture in this country, and the *only one* to whom a *Medal* was given by the "*American Institute*" *at its last Fair.*

He has his own patterns, and finishes and furnishes them in a style that rivals successfully the very best articles of this description imported from Paris, and *at prices from one-third to one-half less.*

TOY DEPARTMENT.

Villages, Cities, Camps, Farms,	Kitchens, Rooms, Tools,
Buildings, Animals, Railways,	Book-cases, Bureaus, Guns,
Harmonicons, Pianos, Graces,	Garden and House Utensils,
Magic-Lanterns, Tops, &c.	Wooly Dogs, Magnetic Fish, &c.

Coffee, Dinner, and Tea setts, &c., &c., &c.

DOLL DEPARTMENT.

Wax Dolls, undressed, and dressed in the finest fabrics; *China, Wood, India-Rubber, Papier Mache, Gutta-Percha*, the famous "*Rag Doll*," *Crying-Babies* of the usual kind and of India Rubber, Dressed *German Dolls*, and indeed every kind, dressed and undressed, to suit the little ones at home.

GAME DEPARTMENT.

This includes over 500 VARIETIES of *Games, Dissections, Puzzles, Metamorphoses*, &c., such as

German Tactics, Anagrams,	Paul and Virginia, Ruth,
Magic Ring, Conundrums,	Bible History, Poor Richard,
London cries, Regetta, &c., &c.	Uncle Tom, United States, &c., &c.
Lady of London, Jenny Lind,	National Costumes, &c., &c., &c.

BABY-JUMPER DEPARTMENT.

Hundreds of thousands of these invaluable articles have been disposed of since their introduction by TUTTLE; dispensing the blessing of health and happiness to as many infants and untold comfort and delight to mothers. The inventor has made *many improvements*, rendering the Jumper of the utmost importance to every parent.

N. B. *The Elastics, or Springs, are now warranted.*

TUTTLE most respectfully commends his large and varied stock to the friendly notice of the public. Fresh arrivals by almost every steamer. Each department has a competent and attentive clerk, and, for the convenience of those not familiar with our language, both *German* and *French* ladies and gentlemen are in attendance, who, with the other clerks, will do all in their power to render a visit to the "*Emporium*" pleasant and agreeable.

N. B.—Visitors are always welcome, and goods shown cheerfully.

N. B.—The famous "AUTOMATON BIRD TREE," with flying birds, running water, music playing, and elegant clock, is still as attractive and wonderful as when it first arrived from the "*Great London Exhibition.*"

f11-1y TUTTLE'S EMPORIUM, 345 BROADWAY.

PURE WINE FOR SACRAMENTAL USE AND MEDICINAL PURPOSES.—The subscriber, in offering for sale these wines of the best qualities, respectfully apprizes his friends that he has REMOVED TO No. 44 BEAVER STREET, between Broad and William streets, where in future he will feel obliged by receiving their orders.

ap29–3m THOMAS McMULLEN.

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.

The subscriber keeps constantly on hand a select assortment of the finest grades of wine, for the abovenamed uses.

ap15–1y GEO. E. MENDUM, 18 Wall street.

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. FENWICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each. GEO. SCRIVEN, Importer,

ap22–6m 93 Maiden Lane.

NEW PAPER HANGINGS, & Interior Decorations.—PRATT & HARDENBERGH, Manufacturers and Importers, No. 360 Broadway, New York, have added to their Wholesale Business,

A Retail Department,

And are constantly receiving all the new varieties of WALL and PAPER DECORATIONS, from the most eminent manufacturers of Europe, which, with the best styles of American production, they will be pleased to exhibit to any and all who may call upon them, either with a view of purchasing, or to see the perfection this branch of manufacture has obtained. Private Residences, Hotels, Public Buildings, Churches, Banking Houses, Stores, and Offices, in any part of the country, appropriately PAPERED [illegible] DECORATED IN FRESCO, MARBLE, or WOODS, in a superior manner, by [illegible] workmen in the trade, at reasonable prices, and the wo[illegible] warranted. m25-6m

THE GOLD MEDAL FURNACE.—CULVER'S PATENT HOT-AIR FURNACES, REGISTERS, and VENTILATORS, manufactured extensively, and sold wholesale and retail by CULVER, SIMONDS & Co., 52 Cliff street, near Beekman, New York.

This Furnace is a very superior article, combining economy, utility, durability, beauty, and convenience. It was invented in 1845, took the Silver Medal, the highest prize, in 1846, at the Fair of the American Institute, and since the great World's Fair, has taken the highest premium, a Gold Medal, awarded by the same American Institute, for the best Air-Warming and Ventilating Furnace, over all competitors, in 1852. Also, the most approved styles of scroll Registers and Ventilators, a great variety of sizes, round, square, plain, ornamental, japanned, enamelled, marbleized, and bronzed, with Fire-place, Gothic and Pedestal styles, Cast Iron Chimney Tops, Smoke and Water Pipes, Sinks, &c. Warming and Ventilating Apparatus supplied at short notice, and plans, drawings, and directions for setting, furnished when required ap1–1y

HAYES' PATENT HOT-AIR FURNACE, constructed upon an entirely *new principle*, combining *great heating power* with *economy* and durability, is unsurpassed by any in use.

We offer this Furnace to the public with the utmost confidence in its efficacy as a house-warmer. By means of a simple and ingenious arrangement, the gases arising from the coal are entirely consumed within the furnace, adding at least 25 per cent. to its heating power, and rendering a saving of that amount of fuel.

Also, HAYES' PATENT TUBULAR ELEVATED OVEN, COOKING RANGE, AND HEATER, so arranged that *the same fire which performs the work of the culinary department* effectually warms the sitting-room or parlour above, affording a great saving of fuel, labour, &c It has no superior in market. More than 2,000 have been sold during the last year. Every range warranted to give satisfaction. We have several other highly approved patterns, both of Furnaces and Ranges, together with a general assortment of Hot-Air Registers, Ventilators, &c.

CAMP'S VENTILATOR, for which the inventor received a *prize medal* at the late World's in New York, a superior article for ventilating churches, dwellings, ships, railroad cars, &c., is worthy of attention.

Possessing, as we do, superior facilities for manufacturing, together with long experience in the business, and "last, though not least," a determination not to be outdone, we feel confident of success.

In offering our goods to the public, we say to all, Examine them, and satisfy yourselves of their merits.

We manufacture, from the best Housatonic Valley Iron, superior patterns of cooking, parlour, and other stoves. All which we offer at wholesale and retail upon the most reasonable terms.

GEO. L. CANNON, Agent for the RIPPOWAM COMPANY, Foundry, Stamford, Conn. Office and Warerooms, No. 406 Broadway, near Canal-street, New York. mar18–1y

ECONOMY IN THE CONSUMPTION OF GAS.—Kidder's Patent Regulator.—We some time since noticed an invention by Dr. WALTER KIDDER, called the "Regulator," and intended to prevent the wasteful and expensive consumption of gas. It is a truly useful contrivance, as we have found by experience. A few facts will render this quite apparent. The consumption of gas for the quarter ending Jan. 1, 1854, and for the same quarter in 1853, in this office, may be thus stated:

Meter No. 1.

1853	125,000 feet.
1854	105,400 feet.
Decrease	19,600 feet.

The result, it will be seen, is calculated to convince the most skeptical. In the meter that has been regulated, the consumption has been reduced about 19,600 feet, or 10 per cent.; while the unregulated meters have increased their consumption from 17 to 25 per cent. respectively. The following are the results in the office of a neighbor, for the quarter ending Jan. 1:

Meter No. 1.

1853	108,400 feet.
1854	90,600 feet.
Decrease	17,800 feet.

And so, indeed, with reference to many other experiments. The citizens of Philadelphia who are making use of gas, either in their private dwellings or their manufactories, cannot too speedily avail themselves of the advantages of Dr. Kidder's Regulator. It is, we repeat, a truly valuable contrivance.—*Pennsylvania Inquirer.*

Call at No. 262 Broadway, at the office of the New York Gas Regulator Company, and see the operation of the machine. feb4-8m

W. H. FITZMAURICE, Veterinary Surgeon, a graduate of the R. C. V. Surgeons, London; office, corner of Seventh and North Second streets, Williamsburgh, L. I.; may be consulted daily on all diseases to which the Horse is subject, either personally or by letter. Terms of consultation, One Dollar personally, or Two Dollars by letter.

Dr. FITZMAURICE holds testimonials from several wealthy and influential men in the States, returning thanks for his skill and assiduity in the treatment of disease, and therefore feels emboldened by long practice and signal success, in presenting himself to the notice of clergymen and others who may have occasion for his services. f18-1y

NEW YORK AGRICULTURAL WAREHOUSE.—NEW AND IMPROVED PLOWS—Including the Deep-tiller, Flat-furrow, Self-Sharpener, Center-draught, Side hill, Sub-soil, Double mold-board, Potato, and Cultivating Plows.

Harrows, Rollers, Seed-sowers, Cultivators, and a large assortmen of all other agricultural implements.

GARDEN IMPLEMENTS.—Hedge, long handle, and sliding pruning-shears; budding and edging knives; pruning hatchets, saws, and knives; pruning, vine and flower scissors; bill and Molton hooks; lawn and garden rakes; garden scufflers; hoes of great variety; shovels and spades; hand-engines which throw water forty feet or more; syringes and water-pots; grafting-chisels; tree-scrapers, and caterpillar brushes; transplanting trowels; reels; hand-plow and cultivator, very useful to work between rows of vegetables; together with a large assortment of other implements too numerous to mention.

FERTILIZERS.—Superphosphate of lime, No. 1, of the best manufacture; Peruvian guano, best No. 1. Poudrette, plaster of Paris, &c.

FIELD AND GARDEN SEEDS.—Spring wheat, barley, oats, grass seed, clover. Ray-grass, lucern, white clover, just imported. Belgian Carrot, Sugar Beet, Garden seeds of all kinds, including Flower seeds. R. L. ALLEN,

ap8-3t-eow$ 189 and 191 Water street, N. Y.

THE NEW STORE.—BETTS, KELLEHER & BETTS, have opened their new store, No. 507 Broadway (St. Nicholas Hotel), with an entire new stock of CARPETS, of every description.

Purchasers are invited to call and examine their new patterns of ROYAL WILTON and FRENCH VELVET CARPETS, being the most splendid ever offered in this city—all of which will be furnished at the lowest market price.

Their stock of ENGLISH FLOOR OIL CLOTHS is very large and select, and well seasoned. BETTS, KELLEHER & BETTS,

507 Broadway.

P. S. Our old store, 292 Broadway, will be kept open for the present to dispose of the Stock, which is selling at very reduced prices. Some real bargains may be had if application is made early. m4–3m

THE OLD AND NEW CHURCH.—$1000 WILL BE paid to any person who will prove the following statements to be untrue. D'ORSAY'S WATERPROOF FRESCO. *Important to Builders.* Decoration of Churches, Halls, &c.

This most excellent composition, which has so long been needed, is fast taking the place of the old mode of decorating, which is so easily soiled; as it is a well-known fact, which cannot be contradicted, that nine-tenths of the Fresco which is done in this country is defaced in less than a year after its completion in consequence of leaky roofs; by the use of the Water-Proof Composition this difficulty is entirely obviated. It has also many other advantages over the other mode, besides being proof against leaks, as it is warranted not to fade or mildew, resisting damps of all kinds, and also to wash with soap and water without affecting the surface in the least. The proprietor is willing to decorate any church in the United States in the highest style of art, and forfeit the contract to the committee or any other person who will cause water to come through the plaster without boring or the use of acids, to deface the painting, or wash it from the wall without a strong alkali. This is no humbug or quack stuff, no glue and whitewash mixture, as the old mode is. I speak from experience, that from nearly ten years' practice among water colors, I frequently found my work spoiled from leaks, which either had to be repaired at great expense, or ever deface the painting. We now offer this new Water-Proof Composition to the public, for experience teaches us that no society will throw away their money on the old mode of Frescoing, when, for a trifle more, they can have something durable. Builders and Committees about building or repairing churches, will find this article to their advantage.

The following is one among a great number of certificates:

"Williamsburg, Feb. 8, 1854.

"This is to certify that we, the undersigned, Building Committee of the Reformed Dutch Church of Williamsburg, have seen John S. D'Orsay's Waterproof Fresco tested with scrubbing-brush and water, on a panel in our church, and after hard-scrubbing without defacing, believe the composition, claimed by him as his invention, to be the best decorative substance for churches, halls, and private dwellings, now in use, as it resists leaks from the roof, and will also wash without injury to the painting. The style of painting is also highly creditable to the artist, whose long experience gives his pencil and admirable delicacy and accuracy, both in outline and shading.

F. V. MORRELL, 12 Grand street, cor. North First.
J. S. BURR, 129 South Ninth street.
WILLIAM FERRIS, 373 Grand street.
SAMUEL GROVES, 12 South Ninth street.

"I concur in the above.—ELBERT S. PORTER, Pastor of the church."

All orders addressed to Mr. D'ORSAY, care of the American and Foreign Patent Agency Company, at the Pantheon, 343 Broadway, New York, will meet with prompt attention, and the best of Artists sent to any part of the Union, warranting the work executed. Specimens of the work, and other certificates, can be seen at 343 Broadway, up stairs, New York.

The above is the only place where the above Composition for frescoing can be obtained in the Union. nov19–1y

BLANK BOOKS AND STATIONERY.—The subscriber respectfully informs the public, that he has opened a store in the above line, where he keeps a large assortment of ACCOUNT BOOKS of almost every description, as well as **Copying-Letter Books** and Copying Presses, constantly on hand, and furnishes books ruled and bound to particular patterns at the shortest notice, in the most approved styles and *at the lowest prices*; an assertion, the truth of which the subscriber would be glad to see tested by merchants and others, being about to supply themselves with new account books. He keeps also a general assortment of most every article in the Stationery line, domestic and imported Cap and Letter paper, India paper for Lithographers and Plate Printers, &c Orders for JOB PRINTING, LITHOGRAPHIC WORK of every description, and BOOKBINDING in common or in the most elegant style, attended to very carefully and with dispatch.

JOSEPH CAHN,

m11–1y 76 Water street, fronting Old Slip, New York.

TO LET, for religious service, a large Lecture-room, lighted by 28 gasburners, and seating 500 persons, on the first floor of the Medical College, 107 East Fourteenth street, between Irving-place and Third avenue. Possession given immediately. Apply to Charles W. Polman, in the building. ap8–4t

JAMES PESCOTT, for fifteen years Sexton of St. John's church, Brooklyn, and general furnishing undertaker, keeps on hand at his Wareroom, 240 Washington street, opposite the church, all the requisites for funerals, which he furnishes at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. ap29–1y

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